

THE
Baptist Magazine.

SEPTEMBER, 1820.

MEMOIR OF JOHN HOWARD, ESQ.

THE celebrated John Howard, frequently called the Philanthropist, was born, about 1727, at Clapton, near Hackney, whither his father had a short time before removed from Enfield, to which place he had retired from his business of an upholsterer and carpet warehouseman, which he had carried on in Long-lane, Smithfield, and by which he had acquired a considerable fortune.

The house in which the subject of this Memoir was born, is described in a sketch of his life, written some years since, as his own freehold, and as a venerable mansion, situated on the western side of the street. It is now much decayed, and has lately been disfigured.

The church to which he was first united was of the Independent denomination at Stoke Newington, then under the pastoral care of the Rev. Micaiah Townsend. Of this church he was admitted a member, but at what precise period of his life we have not been able to ascertain, the earlier records of the proceedings of the church still flourishing there (if any such were at that time kept) having been either mislaid or destroyed; and notwithstanding his subsequent resi-

dence in distant parts of the country, he seems never to have dissolved the connexion.

His medical attendants thinking his constitution disposed to be consumptive, put him on a very rigorous dietetic regimen, which is said, by one of his biographers, to have "laid the foundation of that extraordinary abstemiousness, and indifference to the gratifications of the palate, which ever after so much distinguished him." But notwithstanding these precautions, he was attacked with a severe fit of illness in the house of Mrs. Sarah Laid-aire, a widow lady of small independent property, residing in Church-street, Newington, to whose apartments he had removed, in consequence of not meeting with the attention he thought he had a right to expect, from the person beneath whose roof he had taken up his abode as a lodger, on his first coming to live in this village. He experienced, on the part of his landlady, so many marks of kind attention during his sickness, that upon his recovery he was induced, by a grateful recollection of her kindness, contrasted with the utter want of it in his former residence, to make her an offer of

his hand in marriage, though she was twice his age, extremely sickly, and very much his inferior in point of fortune. Against this unexpected proposal the lady made many remonstrances, principally upon the ground of the great disparity in their ages; but Mr. Howard being firm to his purpose, the union took place, it is believed in the year 1752, he being then in about the twenty-fifth year of his age, and his bride in her fifty-second.

Upon this occasion he behaved with a liberality which seems to have been inherent in his nature, by settling the whole of his wife's little independence upon her sister. Her husband, whilst she lived, uniformly expressed himself happy in the choice he had made; and when, between two and three years after their marriage, the connexion was dissolved by her death, he was a sincere mourner for the loss he had sustained in her removal.

The country he intended first to visit was Portugal, then rendered particularly interesting by the situation of its capital, which had been lately visited by a tremendous earthquake, that had shaken it to its very foundations, and a great part of which, with thousands of its unfortunate inhabitants, had been swallowed up by the earth. It was to this sublime, but melancholy spectacle, that Mr. H.'s attention was principally directed; and he accordingly took his passage in a Lisbon packet, called the *Hanover*, which had the misfortune to be captured on its voyage by a French privateer. His captors treated him with great cruelty; for after having been kept forty hours without food or water, he was carried into Brest, and confined, with the other prisoners

taken in a packet, in the castle of that place. Here his sufferings were but little, if at all, diminished; for after being cast with the crew, and the rest of the passengers, into a filthy dungeon, and there kept a considerable time without nourishment, a joint of mutton was at length thrown into the midst of them, which, for want of the accommodation of so much as a solitary knife, they were obliged to tear to pieces, and gnaw like dogs. In this dungeon he and his companions in misfortune continued nearly a week, having been compelled to lie for six nights upon the floor of their miserable dungeon, with nothing but straw to shelter them from its noxious damp.

Whilst at Carpaix he corresponded with the English prisoners at Brest, Morlaix, and Dinnam, and had sufficient evidence of their being treated with such barbarity, that many hundreds had perished, and thirty-six were buried in a hole at Dinnam in one day. His humanity being excited by this affecting statement of the wretched situation of so many of his gallant countrymen, to much of whose cruel treatment he had himself been an eye-witness, and even shared in its horrors, he lost no time in making so strong a representation upon the subject to the Commissioners of Sick and Wounded Seamen, that they not only gave him their thanks for his information, but took such immediate and effectual measures for getting the injury redressed, that he had soon the satisfaction of learning, that the prisoners at war confined in the three prisons to which he had more particularly directed their attention, were sent home in the first cartel ships that arrived in England, being

entirely indebted for their deliverance from their accumulated sufferings to his benevolent and timely interference on their behalf. It is to this event that Mr. H. himself refers the first excitement of that attention to the distressed situation of those of his fellow-creatures, who were sick and in prison, with no one to visit or relieve them, which afterwards so fully occupied the greater part of sixteen years of his useful, but most laborious life. It was some time, however, before the impression thus made upon his mind by the barbarity with which he himself had been treated, or by the still greater hardships which he had seen some of his countrymen undergo, coupled with the witnessing of other scenes of a somewhat similar nature, had the effect of inducing him to devote all the most active energies of his being to the devising and carrying into execution his benevolent plans for the relief of persons under similar circumstances of aggravated distress.

But we must now return to the contemplation of Mr. H.'s character in the domestic relations of life. He had not been many years in his native country after the hardships he had experienced abroad, before he formed a connexion, which was at once the immediate source of some of the sweetest, and, in its consequences, an occasion of some of the bitterest moments of his existence. This was his second marriage, on the 25th of April, 1758, with Miss Henrietta Leeds, eldest daughter of Edward Leeds, Esq. of Croxton, in Cambridgeshire, one of his Majesty's serjeants at law, and father to the late Edward Leeds, Esq. a master in chancery, and member in parliament for the borough of Ryegate, and Joseph

Leeds, Esq. who died some years since at his house at Croydon, where he had long resided, like his elder brother, in what it is presumed he considered a state of single blessedness. This alliance was in every respect a suitable one. The lady to whom he now became united, possessed, in no ordinary degree, all the softer virtues of her sex; and as far as we can judge from the miniature formerly in the possession of her husband, and now in that of her female attendant, she was by no means deficient in personal attractions.

Though educated in a manner suited to her father's fortune and professional rank in life, she seems not to have imbibed any of that love of dress, but too common with females in her situation. As a proof of this it appears, that soon after her marriage she sold some jewels she had no longer any inclination to wear, and put the money into a purse, called by herself and her husband, "The Charity Purse," from its contents being consecrated to the wants of the poor, and the relief of the destitute. To how many a thoughtless daughter of dissipation—to how many a fashionable wife, who is now sparkling in her jewels in the dress-box of a theatre,—swimming down the circling mazes of the dance, or losing all the modesty which was once the peculiar characteristic, and the most resistless charm of her sex, in the wanton fascinations of the waltz, as she blazes in the splendour—whilst she rivets the eye of the lascivious, and crimsons the cheek of the virtuous, by the voluptuousness of her dress,—might it be said, in the plain but forcible language of inspiration, "Go thou and do likewise!" Of this valua-

ble assistant he was, however, too soon deprived; for his domestic happiness received a sudden and a final shock, by the removal of the beloved object of his fondest affections, soon after she had given birth to a son, the first and only issue of their marriage. This afflicting event happened on the 31st of March, 1765; and though, as a Christian, Mr. H. bowed with resignation to a blow that laid his dearest enjoyments and hopes of happiness in this world in the dust, as a man, and as a husband, he felt it in all its poignancy.

The minister under whom Mr. H. first sat as a regular hearer, after his settlement at Cardington, was Mr. Saunderson, pastor of the Congregational Church at Bedford, once under the pastoral care of the celebrated John Bunyan. With this church he continued to be an occasional communicant as long as Mr. Saunderson lived, which was but a few years after he himself came to reside in Bedfordshire. Upon the ministry of his successor, the Rev. Joshua Symonds, he continued to attend until the year 1772, when a division in the church took place, on account of Mr. Symonds, the pastor, having avowed the sentiments of the Baptists, which had been those of all the pastors of the church, from its being founded in 1650, till Mr. Ebenezer Chandler, who succeeded Mr. Bunyan.*

* In a Life of Mr. Howard, it is said, that "till this period, and there is every reason to suppose until death dissolved the bond of union, Mr. H. still considered himself to be as upon the principles of the Independent churches." This appears likely to be correct, as Mr. H. left Mr. Symonds, and assisted to build the Independent Meeting-house at Bedford; especially if (as his biographer asserts) "he had his son baptized at Cardington."

After having left England, it was with a design of spending the winter either at Geneva, or in the south of Italy; but that plan he abandoned, upon his arrival at Turin, for reasons which cannot better be explained than from the following extract from his own journal.

"Turin, 1769, Nov. 30. My return without seeing the southern part of Italy was on much deliberation, as I feared a misimprovement of a talent spent for mere curiosity at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would have been, as I hope, contrary to the general conduct of my life, and which, on a retrospective view on a death-bed, would cause pain as unbecoming a disciple of Christ, whose mind should be formed in my soul. These thoughts, with distance from my dear boy, determine me to check my curiosity, and be on the return. Oh! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which ere long will all be consumed, engross the thoughts of a candidate for an eternal everlasting kingdom—a worm ever to crawl on earth whom God has raised to the hope of glory, which ere long will be revealed to them who are washed and sanctified by faith in

We suppose the opinion that was generally entertained of Mr. H.'s having belonged to the Baptist denomination, arose from his always attending, when in London, the ministry of the late Dr. Samuel Stennett, and from some strong passages in his letters to that excellent minister. We feel no inclination to contend this unimportant matter. Whether he was a Baptist or not, Mr. H. was a CHRISTIAN of the good old sort, whose spirit and conduct are worthy of imitation.

the blood of the divine Redeemer! Look forward, O my soul! how low, how mean, how little, is every thing but what has a view to that glorious world of light, life, and love—the preparation of the heart is of God—prepare the heart, O God! of thy unworthy creature, and unto thee be all glory, through the boundless ages of eternity!”

(Signed) “J. H.”

“This night my trembling soul almost longs to take its flight to see and know the wonders of redeeming love—join the triumphant choir—sin and sorrow fled away—God my Redeemer all in all—Oh! happy spirits that are safe in those mansions.”

“Florence being the seat of the arts, I visited the famous gallery many days, from whence I travelled to this renowned city. The amazing ruins of temples, palaces, aqueducts, &c. gives one some faint idea of its ancient grandeur; but comparatively now a desert. The description of them, as also of St. Peter's Church and the Vatican, I must defer till I have the pleasure of seeing you. The Pope passed very close by me yesterday; he waved his hand to bless me. I bowed; but not kneeling, some of the Cardinals were displeased. But I never can nor will to any human creature or invention, as I should tremble at the thought of the adoration I have seen to him and the wafer. My temper is too open for this country, yet an important piece of news of this court (expulsion of the Jesuits) that I now know, I durst not commit to writing. That cruellest of all inventions, the Inquisition, stops all mouths.”

No sooner had Mr. H. entered upon the office of high Sheriff in

the County of Bedford, than with a zeal and promptitude which characterized all his proceedings, he applied himself to the active discharge of its duties, which he resolved not to leave (as they generally are left) to an under Sheriff, whose chief object is but too often to put as much money as he can into his pocket, by performing all the drudgery, and taking upon himself all the responsibility of a station, the honour and expense of which alone belong to his principal. His wand, therefore, was regularly to be seen in the court; but without the insignia of his office, he was as regularly to be met with in the prison, examining into the condition and government of its every part, even to its inmost cell.

From the 15th to the 27th of the month of November, both inclusive, he was occupied in visiting the gaols for the counties of Northampton, Leicester, Nottingham, Derby, Stafford, Warwick, Worcester, Gloucester, Oxford, and Buckingham.

From Aylesbury Mr. H. returned home to Cardington, having witnessed, in the course of his journey, enough of the misery existing in our prisons, to induce him to form the benevolent resolution to obtain a more perfect knowledge of the particulars and extent of it, by enlarging the sphere of his observations to most of the county gaols in England. Ten days had accordingly scarcely elapsed, from the completion of his former tour, ere he set off upon a third, in the course of which he visited the gaols for the counties of Hertford, Berks, Wilts, Dorset, Hants, and Sussex, being out from the 9th to the 17th of December inclusive.

Soon after his return from a

western journey, which he performed in the short space of a single week, he was also himself examined before a committee of the whole House of Commons; when he gave such full and satisfactory answers to the questions proposed to him, as to the unhealthy condition of many of the English gaols at this time, the cause of this alarming evil, and the best modes of removing it, that upon the house being resumed, the chairman (Sir Thomas Clavering) reported, that "he was directed by the Committee to move the house, that John Howard, Esq. be called in to the bar, and that Mr. Speaker do acquaint him that the house are very sensible of the humanity and zeal which have led him to visit the several gaols of this kingdom, and to communicate to the house the interesting observations he has made upon that subject." And the house having been moved accordingly, and the motion carried *nemine contradicente*, our illustrious countryman had the honour of receiving, in the midst of an assembled senate, the meed of praise which he so richly merited from those, who now conveyed to him his country's grateful thanks for his benevolent exertions in behalf of the most destitute and outcast members of her community.

After having visited most of the prisons in England, France, Holland, Flanders, Germany, Italy, Switzerland, Denmark, Sweden, Russia, Poland, Portugal, Spain, Netherlands, Malta, and Turkey, he was taken very ill whilst remaining at Cherson.

Being fully prepared for a change, which was now rapidly approaching, on the 18th of January, 1790, the symptoms of this great and good man's disease

began to assume a still more alarming appearance, for he was then seized with a violent hiccupping, which continued the next day, until it was somewhat allayed by some musk draughts, administered by direction of his medical attendant. On a friend, Admiral Priestman, inquiring after his health, he replied, That his end was approaching very fast, that he had several things to say to him, and thanked him for having called upon him. "There is a spot," said he, "near the village of Dauphigny: this would suit me nicely. You know it well, for I have often said, that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." When his friend returned to him with the intelligence, that he had executed his commission respecting the place of his interment, his countenance brightened, a gleam of satisfaction came over his face, and he prepared to go to bed. As the Admiral still remained with him, he gave him the letter to read, which communicated the improvement that seemed to have taken place in his son's health; and when he had read it, he turned his languid head on the pillow and asked, "Is not this comfort for a dying father?" He then expressed great repugnance to being buried according to the rites of the Greek church, and begged the Admiral not only to prevent all interference on the part of the Russian priests, but himself to read the burial service of the Church of England over

his body, at his interment, which was the last request he ever made, and indeed nearly the last words his lips pronounced, as he was soon afterwards seized with a third fit, and ceased to speak for an hour or two previous to his decease. Still, however, he was sensible a while; as, on being requested to let the physician be sent for, who was then at some little distance from his residence, he nodded his head by way of assent, though it was too late. Before he could arrive, the rattling in his throat had begun, and he soon afterwards breathed his last, at about eight o'clock in the morning of the 20th of January, 1790. We shall conclude this brief Memoir of Mr. H. with the celebrated panegyric of Mr. Burke on his character.

"I cannot name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art, nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. His plan is original: it is as full of genius as it is of humanity. It was a voyage of discovery, a circumnavigation of charity. Already the benefit of his labour is

felt more or less in every country: I hope he will anticipate his final reward by seeing all its effects fully realized in his own."

THE
ECLIPSE OF THE SUN.

ON Thursday, the 7th of this month, there will happen the greatest solar eclipse that has been witnessed in the southern parts of Great Britain since the 1st of April, 1764. It is also the greatest that *will* happen in England till the 15th of May, 1836; and it is the greatest that will be seen at Greenwich till the 9th of October, 1847. It is, however, one of those eclipses which cannot be total, as the moon's disc is too small to cover that of the sun. It is well known that a total eclipse of the sun is occasioned by the moon's shadow passing over some part of the earth's enlightened hemisphere. But as the moon is a much smaller body than the sun which shines on it and produces the shadow, it is plain that the shadow must assume the form of a cone or sugar-loaf, and end in a point at a certain distance from the moon. Now it so happens that if the moon be in her *perigee*, or nearest distance from the earth, the shadow is long enough to reach the earth, and to cover a portion of its surface as large as half England, thus occasioning a total eclipse of considerable extent. But the present eclipse happens when the moon is very near her *apogee*, or greatest distance from the earth: and, computing from her parallax, it appears that, at the time of the eclipse, she is 253,551 English miles from the

centre of the earth, and that the moon's shadow comes to a point at the distance of 234,197 English miles from the moon herself. The shadow terminates, therefore, at the distance of more than fifteen thousand miles from the surface of the earth, and more than nineteen thousand from its centre, and consequently precludes the possibility of any total eclipse in any part of the world.

The interest of the present eclipse in this kingdom consists in its near approximation to an *annular* eclipse: and though it will not be quite annular in any part of Great Britain, yet it will be so on a very large portion of the German Ocean, and within a few miles of our eastern shores.—The nearest approximation to an annular eclipse in England will be in the eastern parts of Norfolk and Suffolk, where the sun will be eclipsed 10 digits and 41 minutes, when it is about 53 minutes after one in the afternoon by the London clocks.

At Greenwich the eclipse will begin at 24 minutes after twelve, and end at 17 minutes after three in the afternoon, solar time. The eclipse will be the greatest at 53 minutes and one second after one, solar time, or 50 minutes and 50 seconds, mean time, when the sun will be eclipsed 10 digits, 26 minutes, and 17 seconds. According to a computation by *M. Delambre's formula* for computing the centre of the penumbra from the parallax of *altitude*, it appears that, at the instant of the greatest obscuration at Greenwich, the sun will be centrally eclipsed in 54 degrees 54 minutes, north latitude, and 6 degrees 52 minutes, east longitude from Greenwich, and where the quantity of the eclipse will be 11 digits, 35 minutes, and 24 seconds,

the *annulus*, or ring, being 24 minutes and 36 seconds in breadth, all round the dark body of the moon. If, therefore, a line be conceived to be drawn from this spot in the German Ocean, and to pass through Greenwich, and if the decrease from 11 digits 35 minutes to 10 digits 26 minutes be assumed as a uniform decrease, a tolerably correct idea may be formed of the quantity of the eclipse throughout the kingdom.—The eclipse is just annular when the sun is eclipsed 11 digits and 11 minutes.

With respect to the obscurity at the middle of the eclipse, it may be proper to say, that it will be greater than that of 1816, and less than that of 1764. No such effect, therefore, as the appearance of the stars or the consternation of nature ought to be anticipated. For even if the planet Venus should be discerned, it will be no more than what sometimes takes place in the winter months, (and even in summer,) at a period when Venus is about 40 degrees from her *inferior conjunction*: and she is in this very situation at the time of the solar eclipse, and is possessed of more brilliancy than all the other stars together. The light of the sun, however, is so intense, that even though 999 parts out of a thousand of his disc were covered, yet the remaining thousandth part would emit as much light as 300 full moons.

In 1764 an idea was entertained by many persons, both in England and in France, that the eclipse which was to happen in that year would cause great darkness, an idea arising probably from the circumstance that many persons who were then living had actually been spectators of the total eclipses of 1715 and 1724.

But when the eclipse was observed, the difference between a total and an annular eclipse was very clearly perceived.

In observing the present eclipse, the spectator's attention will be first arrested by the appearance of a small notch on the western side of the sun, about half way between the top and middle. At the middle of the eclipse, the sun will appear like the moon when she first appears after the change, the horns, or cusps, pointing upwards in a direction from the south-west part of the horizon: and, at the same time, the sun's light will be so much diminished, that he may be viewed without dazzling the eyes of the beholder; and if the sky be serene, he will be perceived to assume something of that red cast which distinguishes him when appearing through a thick fog. He will, however, soon re-assume his dazzling brightness, and the eclipse will end with a notch on the eastern side of the sun, about the middle of that side.

In addition to the particulars relating to the present eclipse, it may not perhaps be uninteresting to say, that after a period of 15 years, during which there will be but two or three visible eclipses of the sun, no less than three annular eclipses will happen in England, at the distance of eleven years from each other. The first will take place in 1836, the second in 1847, and the third in 1858.

A computation for Greenwich gives the quantity and time of greatest obscuration as follows, according to *Delambre's Solar Tables*, and *Burckhardt's Lunar Tables*.

A. D. 1836. Sunday, May 15. The greatest obscuration at Greenwich will be at 18 minutes and

41 seconds after *three* in the afternoon, mean time, or 22 minutes 37 seconds, solar time, when the sun will be eclipsed 10 digits and 23 minutes.

A. D. 1847. Saturday, Oct. 9. The greatest obscuration at Greenwich will be at 26 minutes and 53 seconds after seven in the morning, mean time, or 39 minutes and 23 seconds, solar time, when the sun will be eclipsed 11 digits and 2 minutes. This quantity just gives an annular eclipse at Greenwich. It will certainly be annular a few miles nearer the British Channel, but whether it will actually be so at Greenwich, must be left for future computers, with tables in their hands that shall be still more correct than the valuable tables we now possess.

A. D. 1858. Monday, March 15. The greatest obscuration at Greenwich will be at 59 minutes and 47 seconds after 12, mean time, or 50 minutes and 41 seconds after twelve o'clock at noon, solar time, when the sun will be eclipsed 11 digits and 41 minutes. This eclipse will make the nearest approach to a total eclipse of any that will happen in this country for a great number of years. It will be central and annular in Warwickshire, Northamptonshire, Huntingdonshire, Cambridgeshire, and Norfolk, and in these and some of the adjoining counties, two or three of the principal fixed stars may perhaps be seen.

Bromley, Middlesex.

J. F.

ADDRESS TO CHRISTIANS.

No. 5.

IV. We should always remember that *though God has pro-*

mised great things to his people, yet he has expressly declared he will be inquired of by them for the fulfilment of his promises. If we expect to be delivered from every evil work, and preserved to his heavenly kingdom, we must be diligent in the use of the means which he has appointed. The Lord will draw nigh to them who draw nigh to him: our safety and comfort consist much in being frequent and fervent at the throne of grace. Men of great piety have always been mighty in prayer: were we more constant and earnest with God in private, we should obtain more strength for public services, and be more fortified against a sudden, powerful temptation; but if we neglect this duty, or are not spiritual in its performance, we may make a noise about religion, yet we shall have but little of the life of God in our souls. "I have been thinking," said the late memorable A. Fuller, "of what brother Sutcliffe said to me a few days before his death, 'I wish I had prayed more.' So I wish I had prayed more. I do not suppose that brother Sutcliffe meant that he wished he had prayed more frequently, but more *spiritually*. I wish I had prayed more for the influences of the Holy Spirit; I might have enjoyed more of the power of vital godliness. I wish I had prayed more for the assistance of the Holy Spirit, in studying and preaching my sermons; I might have seen more of the blessing of God attending my ministry. I wish I had prayed more for the out-pouring of the Holy Spirit to attend the labours of our friends in India; I might have witnessed more of the effects of their efforts in the conversion of the heathen." (Morris's Life of Fuller, page

443.) Who is there among us but must blush with shame at the example and dying sayings of such holy men of God as the venerable Sutcliffe, and the laborious Fuller? But we have still higher example: the ever-blessed Jesus went up into a mountain apart to pray, and continued all night in prayer to God. If he found this exercise so necessary for him, is it not more abundantly necessary for us? Prayer is the method of communication with the infinitely blessed God; the readiest way to be assimilated to his likeness; the best means of promoting our conformity to his will, and of advancing our love to him, and to each other. If we neglect it, we rob ourselves of the prescribed means of serving him here, and of the fairest foretaste of that communion with him which will be our highest happiness hereafter. It is an exercise which brings God down to the soul, and which raises the soul up to God. How lamentable then must it be that we should pray so seldom, and with so little spirituality! Let us hear the Saviour saying to us, "Watch and pray, lest ye enter into temptation."

B.

S. G.

(To be concluded in our next.)

ORIGINAL LETTER

OF THE LATE

REV. ABRAHAM BOOTH,

TO

MR. PELLING,

at Mr. Corson's Turpentine Manufactory,
BRENTFORD.

MY DEAR FRIEND,

IT is with a mixture of grief and pleasure that I peruse the letter, which informs me of your

affliction, and of your partial recovery. The attack, I find, was very serious, and the event was likely to have proved very solemn. Of what vast and essential importance it is to be quite ready for dissolution at any moment! Of this I doubt not you have often thought; and the late stroke will, I trust, make you think of it more than ever.

Yes, my Friend, your having been visited with a disease which so suddenly deprived you of all capacity for self-reflection, for meditating on the truths of the gospel, and for prayer, may well excite in you a more ardent, and a more habitual concern, for things eternal, and for lively anticipations of the heavenly blessedness. Enter afresh upon the most serious and impartial self-examination respecting your state in the sight of God. Consider, not only what is the ground of your hope for pardon and peace, but also where your affections are, or upon what your heart is set. Inquire whether your faith, hope, and love, be lively and vigorous: or whether they be dull and languid. Read your Bible, not only with frequency, but endeavour to do it with true devotion. Whether the public means of grace in your neighbourhood be agreeable and edifying to you, I know not; but if they be, use them with diligence. Whatever be the company with which you are surrounded in your daily employment, endeavour to set them a good example, and diligently guard against the snares that attend you. Be earnest with God in prayer, that you may be patient and resigned under all pains and sicknesses and disappointments; and seek for spiritual advantage from them. O, that the Lord may help you so to do!

The weather has been and is yet extremely trying. Seldom have I known so many people afflicted with violent coughs, and with obstructions in their breathing, as there have been of late, and now are. My cough has been worse than usual; and my wife has such a cough as she never had before, attended with difficulty of breathing. But we must all die, and Providence is causing us to feel that we are mortal. O that we may be ready!

My Christian respects to Mrs. Pelling.* May the Lord be with and bless you abundantly! I remain affectionately yours,

A. BOOTH.

London, Jan. 13, 1794.

A PLEA FOR THE WIDOW.

To the Editors of the Baptist Magazine.

THE widow and fatherless have peculiar claims upon our sympathy. Benevolence never assumes a more lovely aspect than when she is feeding, clothing, or instructing the orphan, and making the widow's heart to sing for joy. And this has been the usual and delightful employment of the servants of God. It was to the house of a poor widow that Elijah was sent, that she and her son, as well as the prophet, might be fed, during many months of famine, from the handful of meal and the cruise of oil. It was on behalf of a widow, whose two sons were about to be taken for bondmen, that the illustrious suc-

* Of this excellent woman there is an interesting Obituary in our Magazine, Vol. VI. 1814.

cessor of Elijah performed a miracle, (filling all her empty vessels with oil,) which relieved her present embarrassment, and furnished her with the means of future subsistence. It was to wipe the tear from the *widow's* weeping eye, and chase away despondency from her troubled breast, that our Saviour joined the funeral procession at Nain, and restored to his mother an only son, who was about to be laid in the tomb. And if we be destitute of sympathy for the widow and orphan, we ought to renounce all pretension to good feeling, and acknowledge ourselves to be uninfluenced by that pure and undefiled religion, which consists in visiting the widows and fatherless in their affliction, as well as keeping ourselves unspotted from the world.

There is one class of widows, whose claims upon the *ministers* in our denomination are peculiar; I refer to the widows of our poor ministering brethren, who have laboured honourably and usefully in our churches, and are now fallen asleep in the Lord. These men we have known and loved;

their disinterested and laborious services have excited our admiration, and gratitude to God; some of them have sunk beneath a burden of arduous exertion, to which their strength was unequal; and in the prospect of entering the joy of their Lord, there was but one anxiety that interrupted their hallowed pleasures, upon their dying pillow;—it was the desolate condition of their widows and orphans. Surely, if Liberality can devise the means of taking these afflicted and worthy individuals under her protection, we, who sustain the character of ministers, will be ready to lend her our most cordial, active, and persevering support.

These reflections were suggested by observing the considerable sums which the proprietors of the *Baptist Magazine* have had it in their power to divide among our widows, since that periodical work has been published in London. To save the reader the trouble of looking over the covers of the Magazine, I will take the liberty of stating the items which have there been presented to the public eye.

					£.	s.	d.
In 1813	1	Half-year,	-	to 15 Widows	73	0	0
	2	Ditto,	-	to 14 Ditto,	68	0	0
1814	1	Ditto,	-	to 16 Ditto,	76	0	0
	2	Ditto,	-	to 15 Ditto,	72	0	0
1815	1	Ditto,	-	to 17 Ditto,	80	0	0
	2	Ditto,	-	to 16 Ditto,	76	0	0
1816	1	Ditto,	-	to 17 Ditto,	80	0	0
	2	Ditto,	-	to 14 Ditto,	50	0	0
1817	1	Ditto,	-	to 15 Ditto,	58	0	0
	2	Ditto,	-	to 18 Ditto,	84	0	0
1818	1	Ditto,	-	to 18 Ditto,	101	0	0
	2	Ditto,	-	to 19 Ditto,	120	0	0
1819	1	Ditto,	-	to 21 Ditto,	121	0	0
	2	Ditto,	-	to 22 Ditto,	128	0	0
1820	1	Ditto,	-	to 23 Ditto,	134	0	0

Making a total, in $7\frac{1}{2}$ years, of £1,321 0 0

How gratifying is the reflection, that the means of extensive good flow from sources comparatively small; and that such effectual aid is afforded the needy, while no tax is levied upon public charity! From the profits of a miscellany, sold at no more than sixpence each, the proprietors and conductors derive a fund, at present, of upwards of £250 per annum, which, with a philanthropy which reflects honour on themselves, they apply, without reserve, for the relief of widows and orphans of Baptist ministers. While, as a denomination, we owe thanks to these active and persevering individuals, and to all who have aided and assisted them, we should feel peculiarly grateful to God, who has taken this register of our denomination under his gracious protection, and is thus affording us a work, in which documents relating especially to ourselves, as Particular Baptists, may be deposited, without offering violence to the feelings of our beloved brethren of other communions. And it is peculiarly gratifying to find, that this privilege is realized, not as the fruit of pecuniary sacrifices, taken from the scanty pittance of our widows; but that their interests are consulted, secured, and promoted.

Two hundred and fifty pounds a year is doubtless a considerable sum; but a much larger one, I conceive, might be raised, if proper exertions were made; and the benevolent object which has been stated, independently of the spiritual good which such a work is calculated to produce, furnishes a motive sufficiently strong, I presume, to incline every person among us, of influence and ability, to embark his services in the cause. To give a more ex-

tensive circulation to the work, and thereby extend and increase the comfort of our poor widows, two things are necessary; one is, that ministers, heads of families, and persons of influence, should recommend and encourage its circulation among their connexions: the other is, that those persons among us, who are capable of using their pens for the instruction and benefit of their fellow-Christians, would undertake to enrich the work by their valuable and frequent contributions. Many of our friends have already volunteered in this gratuitous service; most happy should we be to recognize in our miscellany, the manly, the classic, the pious sentiments, which designate the compositions of other brethren. It may not be irrelevant to urge upon the consideration of such brethren, that the *Baptist Magazine* has now an extensive circulation, that it is read by young people, and others, through nearly the whole circle of the denomination, and by many who are not included in that circle; and that it is of the very highest importance, not to our sect only, but to the Christian world at large, that correct views of divine truth should be instilled into their minds, and that their religious taste should be formed upon unexceptionable models. For the sake not of our widows and orphans only, but for the sake of our rising youth, and for the sake of the church of God, I would express a fervent hope, that those persons who are so well able to instruct and influence the mind, will also be willing to lend their assistance in promoting, not the temporal comfort only, but also the spiritual benefit of their fellow-creatures.

T. MORGAN.

Birmingham, July 17, 1820.

PETITION TO PARLIAMENT,

IN DEFENCE

OF

THE CIVIL RIGHTS

OF

DISSENTERS.

WE have received the following copy of a Petition lately presented to the House of Commons, by Wm. Smith, Esq. M.P. from the Secretary to the Deputies for defending the Civil Rights of Dissenters. A similar one has been presented to the Right Honourable the Lords Spiritual and Temporal.

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the undersigned Persons, being Protestant Dissenters, and Members respectively of the several Congregations of the Three Denominations in the Metropolis, and its Vicinity,

Respectfully sheweth;

That your Petitioners are the successors, and, in many instances, the lineal descendents, of those persons who, though dissenting from the ecclesiastical establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties—who were universally zealous in assisting to establish the glorious Revolution

under King William the Third; and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious family which, in consequence of that event, was seated on the British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty. And that your Petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your Petitioners have in particular been always accustomed to consider the exercise of private judgment in religious affairs, as among those absolute natural rights which are entitled to man's first regard; supremely important as affecting his highest interests, and strictly inalienable as involving his most sacred duties, and as being co-extensive with those duties, necessarily including the liberty of publicly maintaining the opinions he entertains, and worshiping in the mode his conscience approves—it being obvious, that as mere thought is incapable from its nature of being brought under the cognizance of human tribunals, neither therefore can freedom of thought be the subject of concession from human governments.

That your Petitioners bow down in the sincerest thankfulness to Divine Providence, for having so accelerated the progress of light and knowledge in the world, that these truths, which but a few generations ago could not have been asserted but at the risk of personal liberty, and even

of life, are now almost universally and completely recognized in every Protestant state.

That your Petitioners are farther desirous of acknowledging, with grateful satisfaction, the great improvement of their legal situation in this country during the reign of his late Majesty—in which more was done than under any preceding monarch since William the Third, to emancipate religion from the civil thralldom in which it was held by unjust and persecuting laws.

That, nevertheless, this freedom cannot be complete, as far as respects your Petitioners, while they remain subject to disabilities, and consequent degradation, on account of their non-conformity to the national church-establishment.

That while such nonconformity was held legally criminal, (however unjustly,) it might, consistently at least, be visited with punishment; but since the religious rights of your Petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape, or under whatever pretext, is not only unjust in itself, but inconsistent with all those relaxations in their favour, which, from a just respect to conscience, the Legislature has been induced to grant.

That your Petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that to be debarred from the common advantages enjoyed by other innocent citizens is not punishment—especially when such degradation is indeed well known to the law, but in no

other character than as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be refused to them, when asked as a common right, from the mere mistake of confounding it with the actual possession of office—to which your Petitioners were never so absurd as to set up a claim; while on the other hand it was notoriously the wish of his Majesty King William, that a “DOOR should be opened, for the admission into his service, of all Protestants who were able and willing to serve him;” and while the principle of the arbitrary exclusion of some from all offices of power, trust, and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced or misjudging majority should deem such extremities necessary for their own comfort, or the safety of their religion—a case which experience has proved to be more than imaginary—the infliction of any of which inconveniences, in their higher or lower degrees, on account of religious persuasion or profession, your Petitioners conceive to be, according to the most acknowledged definitions, persecution, and that for conscience’ sake.

That with respect to the relief afforded them by the Annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your Petitioners decline entering into discussions of its extent or efficiency; nor will they inquire whether it be not more wise, (as it certainly would be more magnanimous,) at once to repeal laws whose operation is thus kept in continual abeyance. It is enough for them to observe,

that a partial and discretionary indemnity against penalties left to be incurred, is neither constitutional security, nor equal justice. They well know, that though these acts do in fact afford incidental protection to them, as well as to those in whose favour they were meant to operate, yet that for their ease or relief they never were intended—and the injury which your Petitioners most deeply and universally feel is of a different nature.

They complain, not merely that a very small proportion of their body participate less than they perhaps might do under other circumstances, in the positive advantages which Society has to bestow; but they all, indiscriminately, are held up to public odium, as persons unworthy to be admitted to such participation; and they ask, from what portion of this dishonour can the Indemnity Act relieve them? or how does it restore them to their just station in society, from which, for no crime, either proved or imputed, they have been so harshly thrust away.

That your Petitioners humbly conceive, that even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever—and far more so, such a degree of it, as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; it having also been the opinion of King William, (as on record in your Journals,) that “granting ease to Dissenters would contribute very much to the establishment of the church.”

That the specific Test actually imposed, is in itself particularly objectionable, as liable to the imputation of profaning a solemn rite of Christian worship, to the great disgust of many religious persons, and to the scandal of religion itself—and that it is worse than useless, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious: that nevertheless to this argument, as affecting themselves, your Petitioners do not attach any great importance; as by any other impediment, equally efficient, they would be equally injured; and as, for the impropriety of the Test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your Petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief; persuading themselves that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the Legislature, respectfully, but frankly, to submit to its wisdom the expediency of abolishing every remnant of that system of coercion and restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your Petitioners are, to this day, severely, and, as they presume to think, most injuriously affected.

*And your Petitioners shall ever
pray, &c.*

Juvenile Department.

HISTORICAL ESSAYS.

No. XV.

On the Corruption of Christianity in Britain, during the Reign of Edward I. A. D. 1272—1307.

A GREATER contrast of talent and character can scarcely be found than that presented in the lives and reigns of Henry III. and his son Edward I. The weakness of the former, encouraged clerical avarice and oppression; the energy of the latter, had happily the contrary effect; and one cannot but be surprised at the tranquillity of this reign, as it respects contests with the Court of Rome, succeeding, as it immediately did, the encroachments and abominations which disgraced the father's reign.

How forcible a proof of the anti-christian nature of Popery is deducible from these glaring facts! Genuine Christianity appears the same in every age, and under all the varying circumstances of human life. Instead of bending to the peculiarities and foibles of the human character, it never fails to correct them, wherever it is sincerely received; and, instead of stooping to effect its glorious designs by the low policy of interested mortals, it adopts a line of conduct the most simple and ingenuous; distinctly stating, and by its uniform practice proving, that the kingdom which it aims to promote is not of this world, being enthroned in the regenerate heart; but is spiritual in its nature, and will be eternal in its duration. It therefore seeks no secular establishment; offers no splendid offices—no lucrative employments. It puts the sincerity of its converts to the test, as suring them at the commencement

of their profession, that, as it respects this world, neglect, contempt, and even persecution, will be their lot, in proportion as they follow the example of its divine Author. It is influential on all its disciples, whatever may be their temporal distinctions. It opens the hearts of the rich, and gives confidence to the poor. It humbles the pride of the powerful, and dignifies the lowliest of its believers. It fills the heart of the peasant with contentment, and clothes even the royal disciple with humility. In fact, as it completely changes the bias of the will, and the object of the affections, presenting to the mind a rule of obedience, the very transcript of the divine perfections,—it countenances no vice, and acknowledges its followers only so far as they become confirmed to its holy regulations. It has no worldly end to answer, but aspires alone to prepare its friends for heaven.

It is not, therefore, too much to say, that this was a very anti-christian age; and that the superstition which it professed, was any thing rather than Christianity. It is very remarkable that, in proportion as the system adopted diverges from the genuine religion we have already described, its professors are unwilling to tolerate differences of opinion and practice. The persecution of the Jews, therefore, on pretence of punishing them for adulteration of the coin, very early disgraced this reign; but the severity of their sentence leaves no doubt that that was but a part of their crime. Two hundred and eighty of their number were executed; and subsequently the property of the remainder was confiscated, and themselves banished the kingdom, to the number of fifteen thousand. A scanty pittance was allowed them, to defray their

travelling expenses; but of this the inhabitants of the Cinque Ports despoiled them, as they were leaving the country. What an incontrovertible proof of the veracity of scriptural prophecy does the general treatment of this once highly favoured people afford; yet how inexcusable is the irreligious conduct of professed Christians towards them! May the youthful reader cultivate a benevolent, rather than a hostile, disposition towards this distinguished people; and may the efforts made for their conversion to Christianity be attended with the blessing of its Author!

It has been remarked, that superstition is peculiarly the vice of weak minds. A glance at the elements of the mind and character of Edward prepares us to expect, that his efforts would rather tend to the recovery of liberty, than to new concessions to the tyranny of Rome. Excepting his love of crusades, which might, perhaps, be traced to his passion for military glory, he seems to have been but little under the influence of popish enthusiasm. Accordingly, his triumphs over the waning power of his Holiness were repeated. Edward being a warlike prince, was frequently engaged in expensive contests with his neighbours. On this account it became desirable that the burden of taxation should be as far as possible equalized. The clergy, therefore, who had long gloried in their assumed privileges and pre-eminence, were progressively taxed; nor was the King to be alarmed by their remonstrances, nor even by the bull of Boniface VIII. a man of lofty spirit. They had obtained this bull, and proceeded to publish its anathemas. Edward, on the other hand, pursued a series of punishments, till he placed these refractory subjects out of the protection of the laws. The dissipated clergy, in every direction insulted, robbed, and abused, at length yielded, and made a composition with the King; but, to preserve appearances, and, if possible, avoid the charge of violating their master's injunctions, they deposited their tribute in a certain church, from which their sovereign had it

taken. The Pope's interference in the disputes with Scotland, which country Edward was determined to subdue, was alike unsuccessful, and his claim to be considered liege lord of that country utterly disregarded. "Edward," says a celebrated historian, "seems to have been the first Christian prince that passed a statute of mortmain, and prevented by law the clergy from making new acquisitions of lands, which, by the ecclesiastical canons, they were for ever prohibited from alienating." In short, various were the abuses which he corrected, and various were the clerical encroachments which he at once abolished.

Yet this high-spirited prince would even court papal interference, when it suited his purpose. Having been compelled to agree to the observance of the Great Charter, and that of Forests, while on the Continent, to secure domestic tranquillity in his absence, he obtained absolution from his engagements from the Pope, of whose assistance he availed himself as opportunity offered; and, subsequently, with the King of France, was induced to appeal to his Holiness, as an arbitrator of their differences. He also continued to pay the tribute to which King John had so basely subjected the kingdom, now less offensively designated a *census*, and even acquiesced in the levying of first fruits; a new scheme of the mighty pontiff, invented during this reign for filling his coffers.

Nothing can be more evident than that the excellent principles, emphatically called Christian, which we attempted to describe at the commencement of this essay, neither influenced princes nor priests in this dark and degenerate age: nor indeed will their benevolent effects be ever realized, whatever may be the degree of general knowledge diffused, while the tyranny of so infernal a system as Popery can hold in subjection the human mind. May the youthful reader feel truly thankful for the distinguished privileges Protestantism has since happily introduced!

H. S. A.

Obituary.

HER ROYAL HIGHNESS THE DUCHESS OF YORK.

"WHITEHALL, August 7, 1820.—Yesterday morning, about nine o'clock, departed this life, at Oatlands, after a painful illness, her Royal Highness Frederica Charlotte Ulrica Catherine, Consort of his Royal Highness Frederick, Duke of York and Albany, to the great grief of his Majesty and all the Royal Family."—*London Gazette*.

Her Royal Highness the Duchess of York was eldest daughter of the late King of Prussia, by his first consort, Elizabeth Ulrica Christiana, of Brunswick-Wolfenbüttele. She was born May 7, 1767, and was married to the Duke of York in September, 1791. Her Royal Highness, partly from the state of her health, and in part, it is said, from other causes, lived in much retirement during her latter years. She was of an amiable and kind disposition. Her charities, though unostentatious, were extensive and judicious. She was regarded with gratitude by the poor of her neighbourhood, and was beloved and esteemed by all whom she honoured with her acquaintance.

MARTHA GOODLIFFE,

Aged 40.

DIED, July 20, 1819, Martha, the wife of John Goodliffe, who is a member of the Baptist Church at Keysoe, in Bedfordshire, but who resides at Pertenhall. She was reconciled to her husband's removal to the latter place, by hearing that the Lord had a people there, and that he was with them, Zech. viii. 23. A deep sense of her own unworthiness, for some time kept her back from joining any church; but after a time, the impressions she had first received under the ministry of that dear man of God, Mr. Brown, were increased under the word at Pertenhall. A sermon on John xiii. 17, "If ye know these things, happy are ye if ye do them," decided her to follow her conscience, and to join the company of the faithful, by partaking of the Lord's supper, and also by uniting herself to a society, most of whose members are in communion with the Established Church. She was remarkable for simplicity and

sincerity of character; and although not able to say much, she could say she did love Christ, and his people. She was to all appearance recovering fast, after a lying-in; but was taken worse on the 19th, and died at six the next morning. Happily she had not neglected the concerns of her soul till then. She had no opportunity of leaving a dying testimony; but what is better, she left a testimony in her life and conduct to her being born from above. Her death was improved on Sabbath evening, July 25, at Pertenhall Church, in a discourse on Psalm lvi. 11; in which the character of the righteous, the nature of the reward, and the ground on which it will be bestowed, were discussed before a numerous and sympathizing audience.

J. G.

MRS. SARAH HODDY.

DIED, at Clare, October 7, 1819, Mrs. Sarah Huddy, aged 30. She was called by grace in very early

life, and dated her first impressions from a sermon by Mr. G. Hall, late of Ipswich. Removing to Bury, she was baptized by Mr. Cole, and joined the church in that place. Early in the spring preceding her death, there were alarming symptoms of consumption. She was confined to her bed above three months. She was greatly supported in the former part of her affliction, but afterward was much cast down, and her hope seemed to fail. She was afraid she should die in darkness, and be deceived at last; yet there seemed to be a hope, which she could not entirely give up. She complained much of evil thoughts, and that she did not find Christ precious, as she once did. She mourned because she had not lived more to the glory of God; but her prospects seemed to grow brighter as her death approached.

September 28, after mentioning the passage she had chosen for the funeral sermon, and the minister she had fixed upon to preach it, (Mr. Cowell,) she expressed a wish that he should exhort professors of religion to pray more, to read the word of God, and to beware of the snares and vanities of this world; to guard against pride in dress, and the following of the fashions of the giddy multitude, her own mind having been wounded by these things.

Oct. 3. "I am afraid I shall go off in the dark: I want patience and support: I want a sight of heaven: I want to feel Jesus precious, as I have felt him in past seasons." At another time, "I hope I felt him precious this afternoon. Take care of the children: I cannot talk."

Oct. 4. "I long to get rid of evil thoughts. I was comfortable yesterday, though so ill."

Oct. 5. "The blood of Jesus Christ cleanseth from all sin: these words were a comfort to me yesterday." Again, "I blaspheme the name of the Lord? No, my dear, it is Satan's temptation. When will my breath depart? O, my Father, come. What agony I feel!"

Oct. 6. She appeared to have a clearer view of interest in the Saviour; but her sufferings were still great.

Oct 7, the day of her death, she was very much composed. She said, "Do you not think I have been very much supported in my affliction? I hope Christ is precious to me. I have been thinking of the goodness of the Lord. My sufferings are not too long; nor are they so great as his. Since I professed to believe, I have often prayed that if I were not right, the Lord would set me right. I think I can say, I know in whom I have believed." She requested her friends to sing,

"Grace 'tis a charming sound," &c.

She said, "O that I could help them! their voice is sweet." About two hours after, to our great surprise, she began to sing something about eternity.

Q. Do you feel happy?

A. Yes, but I want to be happier.

Q. Is Christ precious?

A. I think I have seen him on the cross, but I shall see him more lovely yet.

To a friend; "My affliction has been greater than you can conceive: but the Lord has done all things well. I have worldly thoughts; is not that a discouragement; but I don't desire them. Do you think I am deceived? If the Lord had meant to destroy me, he would not have shown me these things." Being asked, if she had lost the fear of death, she replied, "In a great measure. Why should I fear death? there is one above."—Speaking of her five dear children, she desired her husband to pay attention to their religious instruction, adding, "I should be glad to have them all come to me." When struggling with death, she said, "This is trying to the flesh, but nothing to what my dear Lord suffered."

Mr. Cowell delivered an impressive discourse from the words chosen by the deceased, "Be still, and know that I am God." Much of Mrs. H.'s distress ought to be attributed to a weak nervous frame. It was not religion which caused it; for that, at length, brought her comfort. There is great encouragement to continue in prayer. Many earnest prayers were offered up to God, till our eyes failed with looking upward

but the Lord, after trying our faith and patience, was very merciful, and wrought deliverance.

Clare. T. H.

REV. RICHARD MOSELY.

His parents were members of the church at Bourton-on-the-Water, under the care of the venerable Benjamin Beddome. He was born at Stow, Gloucestershire, June 12, 1746. He was baptized in 1762, and joined the Baptist Church at Upton. He was called to the ministry in 1774, and was ordained in 1776 over the church at Grittleton, six miles from Chippenham, Wilts, by his tutor, (Mr. Caleb Evans,) Mr. Tommas, and Mr. Benjamin Francis. He continued with this church till his death, which took place August

12, 1819. He was a very pious and laborious minister. "On being asked, (says Mr. Martin, who furnished us with the article from which the above is extracted,) a few days before his dissolution, the state of his mind, his answer was, that though his flesh and heart should fail him, God was the strength of his heart, and would be his portion for ever."

REV. THOMAS JONES.

DIED, June 16, 1820, in the sixty-fourth year of his age, the Rev. Thomas Jones, of Denbigh, who preached one of the Missionary Sermons in London, in the year 1817. He was a faithful preacher in the Welsh Calvinistic Methodist connexion for about forty-two years. He enjoyed his usual health till within three weeks of his death.

Review.

Sacred Lyrics: By James Edmeston.
59 Pp. 12mo. Holdsworth.

At the present day, books of all descriptions are multiplying fast upon our hands; innumerable attempts are made at every species of writing; but it cannot escape observation, that modern attempts at excellence, in various departments of literature, are much more unsuccessful than those of "older time." In the sublime excursions of the Epic Muse we have nothing which is likely to rival the fame of *Paradise Lost*. There is, however, one species of poetic composition, in which little penetration is requisite to discover improvements; and in which we confidently expect the praise of excellence will soon be compelled. We refer to Poetry which enters into sentiments and feelings decidedly religious. The possibility of writing *Sacred Poetry* is, we believe,

now more generally admitted than it was in the days of Johnson; and of the possibility itself, we cannot but consider the present volume as a demonstration.

With persons who, to the graces of a cultivated mind, have added the charms of fervent piety, it has long been a source of regret, that the greater number of volumes most pleasing to the taste and imagination, have often been tinctured with sentiments unfriendly to Christian piety, and have been marked by an avoidance of all sacred topics. The frequent introduction of sacred topics, does unquestionably require the sacrifice of being acceptable among many readers of poetry; which has no doubt operated as a check to a rising genius in this direction, and determined to other pursuits those who write with a desire to please more than to profit.

Cowper and Montgomery were not to be diverted or discouraged on such accounts; the pious feelings to which they have given unequivocal expression in many parts of their works, have shown their characters in the most pleasing light, whilst their success has been an encouragement, and we hope will long operate assuch, to others.

We hinted that certain writers, to ensure their acceptance with the public, have studiously avoided sacred topics—there have also been writers professedly religious, who seem to have thought that a diametrically opposite course was necessary for their success, and have no less industriously avoided the introduction of topics of general interest. And if we mistake not, this is a principal reason why failures of success are so general in sacred poetry; why we have so few sacred poets above the hundreds of hymn-makers. Hence, referring to this species of writing, Dr. Johnson, in his *Life of Watts*, has spoken of the paucity of its topics, as enforcing repetition; and the sanctity of its matter as rejecting the ornament of figurative diction. To attempt to remove such objections against the “Hymns” that are used in our public assemblies, would be absurd, (though they are capable of great improvement); but to suffer it to lie against all that is called sacred poetry, indicates, more than any thing else, an absence of talent. Why may not its subjects be as various as those of other poetry? And when the subjects are frequently varied, so as not to suggest the idea of any particular scripture representation, why should the ornaments of a figurative diction be neglected?—It is by being confined to a certain range of subjects, and always bringing these forward in words, or with allusions, that the Bible affords, which has made the writing of which we are speaking, so jejune and unsatisfactory. Let the flight of the Christian Poet be as excursive as those of another; let him dwell on themes in Nature and in Providence, as well as in Redemption; let the sentiments of the Christian be brought to heighten and improve the senti-

ments of the Lover of Nature, the Philosopher, and the Moralist; let religious feeling be combined with domestic, social, and general feelings, and the sacred bard must often please the man of taste.

Beside this, another reason of prejudice against Sacred Poetry, is the extravagancies and effeminacy into which some persons have been betrayed. Without good taste, or judgment, they have indulged in expressions which must be disagreeable to Christians of cultivated minds, and must prove most disgusting to others. No one will dispute the superior genius or piety of Dr. Watts—his lyric compositions will long remain as monuments of his excellency, and as a source of pleasure to the church. But in his “Hymns” he never thought of showing of what his muse was capable—his was a humble, though a useful aim. In his “*Horæ Lyricæ*” he attempted something loftier, and effected it:—but the extreme tenderness of his mind, and an imitation of the style of Solomon’s *Song*, (for which indeed he offers an apology,) led him into a strain, particularly in the poems “dedicated to Divine Love,” which was not likely to prove generally acceptable.

Mr. E. has here presented the world with a little volume likely to subdue prejudices. The greater part of his book is composed of short miscellaneous poems, in which his piety has improved the hints of his genius—in which he often takes his thought from scripture passages—to which he frequently gives an ingenious turn—never a trifling one where many others must have done so. These pieces do not make any great demand on the feelings; they are in general easy and pleasing;—the images are not bold;—the figures not numerous nor strong;—nor will the sentiments strike as being in any way remarkable. They appear to be the occasional effusions of a genius mellowed by piety, singing of what it most loved, without any reference to the plaudits of men. There is a chastened fervour pervading the whole;—the feelings of the writer have never betrayed him into any extravagancies;—there is

nothing to disgust the man of taste ; —whilst they are by no means spiritless or tame, and the Christian must read them with pleasure, in proportion as his piety is fervent.

The principal poem, and which occupies nearly half the volume, is entitled the "Search," and must convey to the reader's mind the most favourable impressions of the author's talent. Many beautiful extracts might be given, but one must suffice.

"Once, yet to be, when Time shall quit his seat,
His woof exhausted, and his web complete ;
When the great wheel of ages shall be still'd,
And all the eternal purposes fulfil'd —
The spirit-breathing trump of God shall sound,
And all creation with the blast rebound ;
The Sea shall hear, and heave herself distress'd ;
The Earth shall hear, and rend her sable breast ;
And flesh to join its flesh, and bone its bone,
Journey through jarring atoms to its own :
Then Death's cold captives, each one in his keep,
Bound fast, in chains of adamantine sleep,
Shall feel the warm, the conscious tide advance,
And inch by inch awaken from their trance.
When Conscience shall resume her sway once
more,

With deeper sting, and deadlier than before ;
And Memory assist her to pourtray
Th' unpardon'd sins of many a far past day :
How fain would some from God in judgment
then—

Shrink to their sepulchres and worms again !"

SEARCH, p. 80, 31.

The Perpetuity of Baptism. A Sermon, with an Appendix on the Prohibition against eating Blood, in Acts xv. By W. Newman, D.D.

AMONG the subjects on which professed Christians have differed in opinion, few have occasioned controversies more obstinate, virulent, and injurious, than that of baptism. It is, however, beyond all dispute, that the advocates of infant-sprinkling have generally been the assailants, and these unworthy characters of controversy have too often distinguished them. It is an instance of great forbearance that no one has composed a history of the controversy in this country for the last ten years, with a particular view to the exposure and chastisement of the evil spirit that has been thus indulged. The opponents of believers', and of what we deem scriptural baptism, have left nothing untried that could, in their opinion, or in any degree, aid the prevalence of their own sentiments : while some, who once re-

garded baptism as a Christian rite still enjoined on believers, have afterwards denied that there is any perpetual obligation to practise it, wishing in this way to remove a subject of contention from the professing church of God. No one who regards the reputation, or the success, of the cause of Christ, can desire that controversies about Christian doctrines and ordinances should live a moment longer, if they could be avoided ; but when we are called to give up the perpetuity of an institution of our common Lord, which we believe he intended his subjects to regard to the end of time, it may be quite proper to expose the folly or wickedness of such a requisition.

The sermon before us fully establishes the doctrine, that believers' baptism is of perpetual obligation ; and, beside being a good sermon on this subject, it has appeared at a very seasonable time.

We are reminded that Christianity itself is of perpetual obligation, and therefore its laws are so ; that baptism is a part of Christianity in its complete form ; that it is, therefore, one of the things that cannot be shaken, and belongs to "the kingdom which cannot be moved ;" that the nature of this ordinance strongly implies perpetual obligation ; that Christ was baptized as our example, and his example must be of perpetual obligation ; that the institution itself prophetically declares its own perpetuity ; that the institution connects it with several things which are confessedly perpetual ; and that the apostles understood it to be so, as appears from their deriving from it motives to holiness, in exhortations which must be of perpetual obligation. After these reasons for the perpetuity of Christian baptism, the preacher asks on what ground the opposite opinion stands ; and here the following questions occur.

"Is there in the ordinance itself, as given in the pages of Matthew and Mark, any apparent limit of time, place, nation, or class of candidates ? Was it ever formally repealed by the authority which at first enjoined it ? Has it been superseded by a subsequent revelation, by another ordinance ? Does not the same reason for the observance continue ; the

very same reason which operated in the first age?"

It is manifest that these four questions must be answered before there can be the shadow of proof, that baptism was not intended by the Lord of the Christian church to be observed down to the end of time. Until this be done, the following passage from the sermon may be triumphantly used. "If the ordinance evidently does not expire of itself; if it cannot be shown that it was ever formally repealed; if it has not been superseded by any other appointment emanating from the same authority; and if the same reason for the observance, doctrinally and practically considered, continues undiminished, unimpaired, from age to age, and equally applicable to people of every nation;—why should it be regarded by any professed disciples of Christ as antiquated and obsolete?" Why indeed!!!

Prudence and Piety recommended to young Persons, at their Entrance on the active Duties of Life. By John Pye Smith, D. D. Second Edition. 9d.

YOUNG people were never in more danger of becoming nearly useless, or really injurious to society, from the pernicious influence of prevailing opinions and manners, than they are in the present times: and every judicious and powerful attempt, therefore, to preserve them from the surrounding evils, and to instil good principles, and form right habits, cannot be too highly applauded.

On this account it is, that we wish to recommend the sermon before us: it is peculiarly seasonable, and well written; a spirit of pure religion, and ardent benevolence, pervades it, and its principles and directions are of the very best kind. We wish that every individual, in the class to which it is particularly addressed, would read it with the closest attention, with prayer for gracious influence, and with a determination formed in dependence on God, to practise all that it recommends:—then they might expect to live in comfort, and to die in peace.

Every parent who becomes acquainted with this most excellent address to young persons, will be wanting to his children, if his influence be not used to induce them to read and practically regard its instruction.

A Mother's Journal, during the last Illness of her Daughter, Sarah Chisman. With a Preface by Jane Taylor. Second Edition. 146 pp. Bds. 3s. 6d.

As soon as we saw the name of the writer of the Preface, we promised ourselves both pleasure and profit from the perusal of this book, nor have we been disappointed. We have witnessed too, in our own family, the great interest which it is calculated to excite in young readers.

"To them (to adopt the words of Miss Taylor) it is affectionately and solicitously presented; with an earnest hope that they will not suffer the only effect of its perusal to be a languid and solitary wish that their last end may be equally happy. Much less, let any one indulge the unwarranted expectation of similar consolations at a dying hour, in the neglect of immediate and strenuous application to the great concern of personal piety."—*Preface, Page iv.*

LITERARY INTELLIGENCE.

Just Published.

- Richard Baynes's Catalogue. 3s.
- Morell's History of England. Vol. II.
- T. Gilbert's Lectures on the Bible.
- Catalogue of James Rusher, Reading.
- Strype's Memorials of the Reformation. 250 Copies. Bagster.
- Grace Triumphant: a Poem by John Fellows. 1s. 6d.
- Christian Liberty: a Sermon by B. Newland. 1s.
- Mrs. Sargant's Letters to a Daughter going to School. 3s. Bound.

In the Press.

- Fleury's Israelites: by Clarke. With considerable Additions.
- Bunyan's Holy War, with the Rev. G. Burder's Notes. Eight fine Plates.
- Robert Stevenson on the Nature and Importance of the Christian Sabbath.

Intelligence, &c.

ASSOCIATIONS.

TO THE EDITOR.

MY DEAR SIR,

I avail myself of the first opportunity that presents itself of forwarding to you the Shropshire Circular Letter for the present year. As I perceive no notice of the Association last year, perhaps no one sent you the Letter. It would indeed be a happy circumstance if it were possible to attend to the suggestion of my esteemed friend, Mr. Green of Bluntisham, which appeared in the Magazine a few months ago, to present a Yearly View of the state of the Churches. But as that will not, I fear, soon be accomplished, would it not be well if the different Circular Letters were published in London? A Collection of them all, if printed in one size, would every year or two make an agreeable volume, and exhibit the state of the churches which thus walk together. I intend, as soon as I can collect the requisite information, sending you a list of the Churches in this County, on a similar plan to that of Buckinghamshire. I am, my dear Sir,

Yours truly,

J. BELCHER,

Late of Somersham, Huntingdonshire.
Whitchurch, Salop, June 3, 1820.

SHROPSHIRE.

TWELFTH YEARLY ASSOCIATION.

At Shiffnall, May 2, 3, 1820.

10 Churches, 461 members.—Engaged—Messrs. Thomas (Broseley), Muckley, Meabry, Snow, Thomas (Rolaw), Greenwood, and Hollis, preached;—Messrs. Sayce (Rom. i. 16), Cooke (Gal. vi. 18), Belcher (Isai. lxi. 11), and Crumpton (Jude 24, 25).—Subject of the Circular Letter, written by Mr. Hollis;—The Doctrine of the Resurrection. The next Association is to be held at Whitchurch, on Tuesday and Wednesday, Whitsun-week, 1821.

OXFORD.

AT OXFORD, May 23—25.

Churches 17. Increase 13. Engaged;—Messrs. Tyso (Wallingford), Hinton, S. Taylor, Heafford (Chalgrove), Dobney, Phillips (Missionary Student), Beetham, Joseph Price, and Richard Pryce. Preached;—Messrs. Coles (2 Cor. vi. 8), Hughes (Acts xv. 36), and Gray (Heb. vi. 12). Subject of the Circular Letter, written by Mr. S. Taylor ———; The Practical Tendency of the Gospel. The next Association is to be held at Cheltenham on Tuesday and Wednesday, Whitsun-week, 1821.

HANTS AND WILTS.

JULY 26, 1820.—The Churches of Hants and Wilts, which constitute the Assistant Society in aid of the Baptist Mission, held their second Association for the present year at Downton. Mr. Hawkins preached in the morning, from John iii. 8; Mr. Saffery in the evening, from Matt. xvi. 23; and Mr. Russell the preceding evening, from Phil. i. 27.

The devotional parts of the services were conducted by the brethren Dore, Fitcher, Hopley, Russell, Yarnold, Bulgin, Rutter, and Saffery. The afternoon was occupied in business, particularly in relation to village preaching. The next Association is to be at Mr. Miall's, Portsmouth, September 27. The brethren Milard and Saffery to preach, the former on the given subject.

WILTS AND SOMERSET.

THE next Meeting of the Wilts and Somerset Association, will be at Penknapp Meeting-house, near Westbury, on September 26, 1820. Brother Ayres of Keynsham, Porter of Bath, and Winter of Beckington, are expected to preach.

ROBERT EDMINSON, Secretary.

ISLE OF ELY.

ON May 31, was held at Soham, Cambridgeshire, the half-yearly Meeting of the Baptist and Independent Ministers of the Isle of Ely and its vicinity. Samuel Green of Bluntisham preached in the morning from Luke ix. 60. on the manner in which Ministers of the gospel should deliver their message to mankind. In the afternoon, Mr. Howlett of Strettham, in the Isle, preached, on the gospel not making void the moral obligations of the law, from Rom. iii. 31. Mr. — of Newmarket, preached an animated discourse in the evening. The services of the day were pleasant and profitable. By collections at the door, after the different opportunities, 10*l.* was collected, which, by the friends of the Meeting, it was unanimously agreed, should be equally divided between the Baptist and the London Missions.

ORDINATIONS.

FALMOUTH.

ON Wednesday, May 17, Mr. Samuel Green, late of Stepney Academy, was publicly ordained over the Particular Baptist Church at Falmouth. Mr. Dore of Redruth commenced the very interesting services of the day, by reading the Scriptures and prayer. Mr. Lane of Helston delivered the introductory discourse, asked the usual questions, and received the confession of faith; after which, the Ordination Prayer was offered by Mr. Smith of Penzance. The Rev. F. A. Cox of London then delivered an eloquent and affectionate charge to the newly appointed Minister, from 2 Tim. iv. 5. "Do the work of an evangelist." In the evening, Mr. Harness of Bridlington, Yorkshire, (who had been supplying at Plymouth Dock,) preached to the church and congregation from Philippians i. 27. Messrs. Hart of Falmouth, Richards, (Independent Ministers,) Jeffery of the Scilly Islands, and Clarke of Truro, assisted in the devotional services.

TRURO.

ON Thursday, May, 18, Mr. Edmund Clarke, late of Stepney Academy, was ordained to the pastoral office over the Particular Baptist Church at Truro. Mr.

Richards (Independent Minister) of Mevagissey opened the services of the day by reading the Scriptures and prayer. Mr. Smith of Penzance delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Lane offered the Ordination Prayer, after which, the Rev. F. A. Cox delivered a most impressive charge from 2 Cor. iii. 2, 3. In the evening, Mr. Harness delivered a judicious and animated address to the church and congregation from Eph. v. 2. Messrs. Scurah (Methodist Minister), Moore (Independent), and Green of Falmouth, assisted in the devotional exercises. The solemn and affecting interest produced on this occasion will not soon be forgotten. As the publication of these services, in conjunction with those at Falmouth, was warmly urged by the congregations; it is expected they will shortly appear.

At the last meeting of the District Association, held at Truro, it was much regretted that but little exertion had been made in this County to aid the funds of the Baptist Mission. At the Meetings of the Ministers and friends, after each of these services, the subject was again brought forward; and it was resolved, that Mr. Cox be requested to visit Cornwall again in the course of the summer, and that the Society in London, be requested to send some other Minister with him, in order to promote the cause of the Mission in the best possible way throughout the county. The importance and probable advantages of such a measure were powerfully stated by many persons, in which the Independent and Methodist Ministers present heartily concurred. It is earnestly hoped the visit will be made as early as possible.

HAIL-WESTON, in Huntingdonshire.

ON Wednesday, May 24, Mr. J. Paggett was ordained Pastor of the Baptist Church at Hail-Weston, in Huntingdonshire. Mr. Waldron of Oundle read some portions of the Scriptures, and prayed. Mr. Hogg of Keysoe described the nature of a Gospel Church, and asked the usual questions; after which succeeded Mr. Paggett's confession of faith. Mr. Hines of Sharbrook prayed the Ordination Prayer. Mr. Hawkins, (late of Blunham,) delivered the charge from Zech. xi. 4, "Feed the flock of the Slaughter." Mr. Vorley of Carlton preached to

the people from Dent. i. 38; "Encourage him," and concluded with prayer. Mr. Dunham, who is supplying the church at Ringsted, preached in the evening from John iii. 14, and Mr. Waldron concluded.

NEWCASTLE IN EMLYN.

MONDAY, June 12, 1820, the Rev. Timothy Thomas, Junior, was set apart to the pastoral office over the Particular Baptist Church at Newcastle in Emllyn, Carmarthenshire. Public worship commenced with reading a part of the scriptures, and prayers by the Rev. J. Morgan of Blenffys, and the Rev. Simon James of Nevin. The Rev. Benjamin Davis of Cilfowyr stated the nature of a gospel church, asked the usual questions, and received from Mr. Thomas a clear, concise, and satisfactory confession of faith. The ordination prayer, with the laying on of hands, was offered up by Mr. Davis. The Rev. J. Herring of Cardigan delivered an affectionate and excellent charge, from 2 Cor. ii. 16, "And who is sufficient for these things?" The Rev. J. Watkins of Carmarthen addressed the church in a very appropriate discourse, from 1 Cor. xiv. 11, "Let no man, therefore, despise him."

In the evening, the Rev. Timothy Thomas, Senior, of Aberdeen, prayed; the Rev. J. Davis of Carmarthen preached, from Acts xiii. 26; and the Rev. S. James of Nevin, from Luke xxiv. 47. Thus closed a day of sacred gratitude for the past, and of lively hope for the future prosperity of Zion.

New Church and Ordination.

NORTON ST. PHILIP'S, SOMERSET.

ON Lord's-day evening, December 19, 1819, a few Christian friends, who had previously been baptized on a profession of faith in Christ, were formed into a church. Mr. M'Farlane of Trowbridge preached on the occasion.

The gospel was first introduced into this dark village about thirty years ago, by the late Mr. Matthews of Rhode, and Mr. Hinton, many years the laborious and successful pastor of the church at Beckington, but now, through age and infirmity, laid aside from labour, and called to wait, through faith and patience, the invitation of his Lord, to enter into

rest. They, and others who took part with them in the work, met with considerable opposition for many years, and laboured with but little appearance of success. But the friends of Christ persevered in the work; the prospect of success became more and more encouraging. A neat place of worship has been built, which was opened in May, 1814; and several persons have afforded satisfactory evidence that the gospel has been the power of God to the salvation of their souls. This affords another striking proof of the vast importance and utility of Itinerant and Village labours.

On February 22, 1820, Mr. Henry Cuzner of Trowbridge was set apart to the pastoral office over the above church. Public worship began at eleven o'clock. Mr. Winter of Beckington introduced the service with reading and prayer. Mr. Murch of Frome explained the nature of ordination, as generally practised among Protestant Dissenters, asked the usual questions, and received Mr. C.'s confession of faith. Mr. Porter of Bath prayed the ordination prayer, accompanied with the laying on of hands. Mr. M'Farlane of Trowbridge, (Mr. C.'s pastor,) gave the charge from Philip. ii. 12. Mr. Saffery of Salisbury preached to the people, from Ephes. iv. 11, 12; and Mr. Stephenson of Trowbridge, (Independent,) concluded with prayer. Suitable hymns were given out, at proper intervals, by Mr. Ayers of Keynsham, and others.

Mr. Tidman of Frome, (Independent,) preached in the evening, from Philip. iv. 19.

The audience was both numerous and attentive throughout the day, and many found it good to be there. May the Lord now send abundant prosperity to the infant cause in this place.

THE DISTRESSED VILLAGER.

ABOUT three years ago, the efforts of the Rev. H. Hawkins, of East Combs, Gloucestershire, to introduce the best tidings that ever reached our fallen world, into a village about ten miles from his residence, were crowned with success. A barn was occupied; a Sunday school was established; and a considerable number of the inhabitants attended public worship. But through the influence of those, whose sacred profession and elevated stations should have taught them a far-different course, the poor villagers were deprived of their Bethel, and within a

little of being scattered as sheep without a shepherd: but it pleased Him, who doeth all things according to the counsel of his own will, and who smiles on the impotence of man to impede his gracious purposes, to open the heart of a poor cottager to admit his neighbours into his lowly abode. Encouraged by their entreaties, he first read some sermons, and engaged in supplicating the divine blessing on their assembling together; his talents being then called into exercise, he gradually attempted to address them, and has continued so to do for a considerable time; the prospects are cheering, and there is every reason to believe, that three have been savingly converted, who are now candidates for Christian baptism.

The failure of a neighbouring bank has thrown this poor man into the greatest distress. His little all was entrusted to their care; and unless the sympathies of the benevolent are exerted in his behalf, he will be obliged to leave the village, and resign these opportunities of leading his neighbours into the way of peace, without hope of ever regaining admission into a place which is now so dear to his feelings, and so encouraging to his hopes.

About £15 would cause this poor man's heart to leap for joy, and would secure his stay in this truly important station.

Donations will be gratefully received, and cheerfully forwarded, by the Rev. J. Edwards, Kentish Town; Mr. Ross, Hammersmith; Mr. Collins, Hoxton; and Mr. T. Thompson, of the Long Annuity Office, Bank of England.

N.B. Five pounds have been received for this object.

Test and Corporation Acts.

MR. William Smith, M. P. for Norwich, presented a Petition, on June 13, from the Society of the Deputies of Protestant Dissenting Congregations in London, praying for the Repeal of the "Test and Corporation Acts." It was read, and ordered to be printed.

As all our readers may not be acquainted with these Acts, the following explanation is given.

"The TEST ACT, is the statute 25 Charles II. cap. 2, which directs all officers, civil and military, to take the oaths and make the declaration against transubstantiation, in the Courts of King's Bench or Chancery the next term, or at the next quarter sessions, or (by several recent statutes) within six months after their admission; and also within

the same time to receive the sacrament of the Lord's-supper, according to the usage of the church of England, in some public church, immediately after divine service, or sermon, and to deliver into court a certificate thereof, signed by the minister and churchwarden; and also to prove the same by two credible witnesses, upon forfeiture of £500, and disability to hold the said office. The avowed object of this act was, to exclude from all places of trust all members of the church of Rome; and hence the Dissenters of that age, if they did not support the bill as it was passing through the two houses of Parliament, gave it no opposition. For this part of their conduct they have often been censured with severity, as having betrayed their rights from resentment to their enemies.

"To make the ordinance of the Lord's-supper a qualification of admittance, to any office in or under the civil government, is evidently a profanation of the ordinance itself; not to insist upon the impropriety of excluding peaceable and loyal subjects from places of trust and profit merely on account of their religious opinions." *Buck's Theological Dictionary*, vol. ii. p. 457.

The Corporation Act makes it necessary that all persons who are elected to serve in any office in a Corporation, either of Burgess, Common-council-man, Sheriff, or Mayor, should previously take the test. Some few Dissenters degrade themselves and wound their consciences by submitting to this requirement; others serve without it, shielding themselves from the penalties under the Bill of Indemnity, which is annually passed; and thus receiving a pardon for what they could not acknowledge to be a crime. On many accounts these laws ought to be repealed.

THE SOCIETY

FOR

The Relief of Aged or Infirm BAPTIST MINISTERS.

THE fourth Annual Meeting of this Society was held at Bath, June 14, 1820.

The object of this institution is to make provision for such pastors of Baptist churches as may be incapable of discharging the duties of their office through age or infirmity—thus enabling them to retire from stated ministerial labours; and thereby prepare the way for the churches enjoying a more efficient ministry.

The propriety of providing for the de-

clining years of ministers of the gospel has never been questioned. When men devote their time, talents, and energies, and, in many instances, their property, to promote the eternal welfare of their fellow-men by sowing unto them spiritual things, it is natural and righteous that the approbation and affectionate regard of the Christian public should be exemplified in the administration of the necessary things of this world:

“*Something ought to be done*”—*“Something must be done”*—to succour the aged and infirm, and promote a more efficient ministry, had been repeated in every circle where the subject came into discussion; but the magnitude of the undertaking, the difficulty of conducting it, and the diversity of opinions respecting the best mode of obtaining adequate funds, and directing their suitable application, had too long paralyzed exertion. It remained for some, whose hearts were engaged in the service, to say, “*Something shall be done*,” resolving, that if they could not accomplish all that appeared desirable, they would not fall short of the commendation applied to a certain woman by our Lord, “*She hath done what she could.*”

Their proceedings have now been before their brethren for several years; and the society is gradually making its way among those for whose benefit it was instituted. Many beneficiary members have been added since the last annual meeting, and others are preparing to follow their example, which it is matter of regret that any should hesitate to do, when the benefits to be realized, and the certainty of their attainment, come into consideration. It should also be noticed, that ministers who were ordained previously to the 24th of June, 1816, cannot be admitted after the 24th of June, 1821.

The distribution of the disposeable funds already remitted to the necessitous and afflicted beneficiaries, renders it wholly unnecessary to enlarge upon the usefulness of a society, which, even in its infancy, has conferred benefits of no small value in his eyes, who retains in his remembrance a cup of cold water given to the least of his disciples. Its claim to the patronage of a benevolent public is established beyond dispute; the palsied hand of venerable age has been lifted up pronouncing a blessing upon it, and the weary lassitude of lingering affliction has been soothed and comforted by the expression of its sympathy and benevolence.

The following claimants being intitled to the disposeable funds of this year,

£16 17s. has been remitted to each of them—

Rev. J. S—, W—, Lancashire.

— W. N—, S—, Wiltshire.

— W. W—, R—, Herefordshire.

— E. E—, B—, Warwickshire.

— W. C—, W—, Kent.

— W. H—, S—, Durham.

— C. W—, H—, Durham.

At the same time 118*l.* has been added to the funds; thus securing a larger provision for the claimants next year—a principle by which the permanence and increased utility of the society are secured beyond all hazard or question.

BAPTIST

ITINERANT SOCIETY.

The following Letter has been received by the Secretary.

“June 23, 1820.

“MY DEAR SIR,—I was much impressed with the great importance of the objects of the Baptist Itinerant and British Missionary Society, by attending the meeting yesterday morning. Surely I thought Christians ought to further its objects more and more, and it was suggested to me what *can I do more than I have done?* I am not a wealthy Christian, and if I do any thing extra, (for I am an annual subscriber,) I should like to engage my friends and neighbours to do the same. Therefore I resolved to send you five guineas, to remain in your hands for two months, and if, during that time, you could get 20 or 25 individuals to do the same, it would support two extra itinerants for one year. But if you could not raise the sum required, you would return the five guineas to me at the end of two months. I hope, my dear friend, I need not exhort you to persevere in this good work; and I would fain believe that you will come in contact with so many gentlemen this week, that you will not have to return my money. With sentiments of great respect and esteem, I am yours,” &c.

Reports, and other suitable papers to assist in forming Auxiliary Societies, may be had on application to the Secretary.

Donations and Subscriptions will be thankfully received by Benjamin Shaw, Esq. Treasurer, at the Banking-house of Sir John Perring, Shaw, Barber, and Co. 72, Cornhill; by the Rev. J. Edwards, Secretary, 21, Thornhaugh-street; and by any Minister of the Denomination, or Member of the Committee.

London: **AN ADDRESS**
TO THE
LADIES OF GREAT BRITAIN,
ON THE
Present State of Female Society in
British India.

It is a most painful fact, that there are in Hindoostan THIRTY MILLIONS of FEMALES committed to the care of Great Britain, who are totally destitute of Education, and to whom every vestige of mental cultivation has been denied.*

The writings which have hitherto formed the basis of legislation in that country, have prohibited to them the knowledge of the Vedu, and doomed them to a state of mental subjection. The calamity the most dreaded there, *Widowhood*, is, by the jealousy of the other sex, suspended as a judgment of Providence over the female who shall dare to acquire a knowledge of the Alphabet. Munco, one of the Hindoo legislators, says (See Sir W. Jones's Translation): "Woman has no business with the Vedu; this is the law fully settled: having therefore no knowledge of the expiating text, sinful women (meaning all women) must be as foul as falsehood itself; and this is a fixed rule."—Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law.

The dreadful consequences of such laws, and such a state of feeling towards the sex, are most strikingly exhibited in the present state of Female Society in India. Here is a whole empire, comprising so many Millions of Females, in which a single School for Girls has not existed for thousands of years; the Females have never seen a book, except in the hands of men, and have no knowledge of any one of the mental employments of females in a civilized country. Their fingers have never touched a needle, a pair of scissors, a book, or a pen, and they are entirely excluded from all intellectual intercourse with the other sex. "A woman is not allowed by law to go out of the house without the consent of her husband; to talk with a stranger, nor to laugh without a veil on her

face, nor to stand at the door, nor look out at the window." (See Ward on the Hindoos, Vol. VI, p. 312.) What can be expected, but that in such a state of ignorance, the female character will be awfully debased? Hence among the Rajpoot mothers, the murder of female infants is universally practised; not one survives. Mothers among the casts, in fulfilment of their vow to obtain offspring, are seen sacrificing their first child in the Bram hu pootru, and other sacred rivers. Many females drown themselves. Capt. — saw, one morning, while sitting at his own window at Allahabad, sixteen females under the influence of superstition, drown themselves at the junction of the Jumna and the Ganges. And there are now in London copies of official documents, which prove, that in the year 1817, under the Presidency of Bengal, not less than 705 Females, British subjects, voluntarily immolated themselves by being burnt, or buried alive with the dead bodies of their husbands.

No parallel case of such direful effects of ignorance appears to exist in human history. Never in the most savage state have fires like these been kindled, or similar graves been dug. Never were such appalling consequences of ignorance exhibited to the civilized world.

In these circumstances to whom shall the appeal be made? Is it not manifest, that the ladies in Britain are the natural guardians of these unhappy widows and orphans in British India? Is it possible, that our fair country-women, Ladies of rank, of influence, of the most refined sensibility, the patterns of every charity, of all that is distinguished and benevolent in our country, can, after knowing the facts contained in this circular, continue unmoved by the cries issuing from these fires, and from the thousands of orphans which surround them, witnessing the progress of these flames which are devouring the living mother, and consuming her frame to ashes? This appeal cannot be made in vain; such a tale of woe was never before addressed to the hearts of British mothers. Let every lady of rank and influence in the United Empire do her duty, and these fires cannot burn another twenty years.

Next to the wise and gradual interposition and influence of a benevolent Government, FEMALE EDUCATION forms the most probable and effectual means of putting an end to this deplorable state of Female Society; and could funds be raised by a distinguished Association of Ladies in London, with Auxiliaries in the Country, for this express object, Schools taught by Native Females might be imme-

* It appears from the Reports of the London Missionary Society, that exertions have been made with some success in other parts of India, particularly the Native Schools for Females of Tamul and Travancore, of which more minute accounts may be soon expected.

diately established. There is a class of females in India, the daughters of our countrymen, who are acquainted with the native languages, and from whom a wise selection might be made, and who, after receiving proper instruction, might, as local mistresses, become the greatest possible blessings to India.

The state of Indian manners forbids females to be placed under the tuition of men. It may be difficult to overcome prejudices among the natives against Female Education, but they will gradually subside, and we shall soon witness the triumph of these humane exertions in the delightful appearance of a state of society in India, rewarding the benevolent exertions of the British Ladies.

It further appears, by a recent communication from Bengal, that the Calcutta School Society is at this time extending its views and operations to the education of Female Children in Calcutta, to which their attention has been directed by the sentiments of some of the principal Natives, one of whom has even undertaken to publish an extract from authentic Hindoo writings, *in furtherance of this object*. It is therefore proposed, that a subscription be raised, for the express purpose of promoting the education of Female Natives of British India, by sending out a well-qualified Mistress, to be at the disposal and under the direction of the Calcutta School Society. The funds so contributed will be received by the Committee of the British and Foreign School Society, and applied as before mentioned in connection with the Calcutta School Society.

The following ladies beg leave to recommend this case to the attention of benevolent persons, and particularly to their own sex, and they will thankfully receive subscriptions:

Lady Johnston, 19, Cumberland-place.
 Lady Bell, Dean-street, Soho.
 Mrs. H. Gurney, 24, Gloucester-place, Portman-square.
 Miss Bradshaw, Stoke Newington.
 Miss Hanbury, Plough-court.
 Mrs. Hagen, Peckham.
 Miss Jane Harris, Walworth.
 Miss Shewell, Stockwell.
 Mrs. Millar, 45, Museum-street.

MEETING-HOUSE INJURED BY LIGHTNING.

On Thursday, May the 25th, 1820, about four o'clock in the afternoon, a tremendous storm of thunder and light-

ning came on at West Bromwich, Staffordshire. The thunder was so tremendous, that several persons told me, who were very near the spot, that the ground seemed to shake beneath them, and they were once evidently lifted up from it. The lightning was extremely vivid, and I am sorry to inform you, fell on the Baptist Meeting-house, tearing out the bricks from the uppermost part of the gable end of the building, and leaving a dreadful gap of about three yards long and two wide. It made its way through the ceiling into the pulpit; the Bible was thrown out of it to a considerable distance, and the strong board on which it lay was split into three pieces. A cupboard door, which was locked, in the vestry, was torn open, and completely shattered. The building is also otherwise considerably damaged. The back wall is split in several places, some of the window cases are torn to pieces, and I counted sixty-three panes of glass which were broken. I also remarked, that the lightning had considerably scorched the trees and the hedges in the neighbouring gardens.

I peculiarly regret the damage which has been done to the place of worship, because the people are exceedingly poor; their trade is now in a very miserable state, and they have a debt on the meeting-house of about *five hundred and thirty pounds*. The injury done by the lightning, I fear, can scarcely be repaired for much less than thirty pounds.

The storm might have had a commission to fall on some of our habitations, and might have utterly ruined us and our families. It is indeed of the Lord's mercies that we are not utterly consumed, and because his compassions fail not.

Should this statement meet the eye of some opulent disciple of the Saviour, whose heart may be inclined to afford a little aid to the poor people at West Bromwich, he may send his donation to Mr. B. H. Draper, Coseley, near Bilston, who will immediately forward it to them.

Coseley, B. H. D.

NOTICES.

KENT AUXILIARY BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the Kent Auxiliary Baptist Missionary Society will be held, Providence permitting, at Ashford, on Wednesday, the 20th of the present month, (September.) The Rev.

John Dyer, Secretary to the Parent Society, or the Rev. Thomas Griffin of London, will preach in the morning: service to begin at half-past ten. A question will be proposed for public discussion, by the ministers connected with the Society, in the afternoon; and in the evening the public business of the Auxiliary Society will be transacted. A sermon is expected on the Tuesday evening, by the Rev. William Giles of Chatham.

P. S. The members of the Committee are requested to be present on Tuesday evening. Put up at the Oak Inn, Ashford.

BAPTIST

MISSIONARY SOCIETY.

On Wednesday, Sept. 20, 1820, the Fifth Anniversary of the Baptist Auxiliary Missionary Society, for Oxfordshire, and places adjacent, will be held at Alcester, Warwickshire. Sermons will be preached morning and evening, and the business of the Society conducted in the afternoon. The attendance and co-operation of the friends of the Institution, are particularly and affectionately requested.

Poetry.

THE DEATH OF THE RIGHTEOUS.

CALM as the Summer's setting sun,
Let my last moments be;
And when my work on earth is done,
Receive me up to Thee.

Let no dark cloud o'erspread my mind,
When hence my spirit flies;
But let me heavenly comforts find,
T' allure me to the skies.

One favour more I humbly crave
Thy glory to extend;
Let me proclaim thy power to save,
Till Death my labours end.

And when my final breath draws near,
Permit my tongue to tell,
How saints, through Christ, surmount
their fear,
And conquer Death and Hell.

Around my bed, at my last hour,
O may my kindred stand;
And feel the gracious, saving power
Of thy Almighty hand!

May prayers oft offer'd then obtain
Acceptance at thy throne!
And whilst my friends salvation gain,
I'll make thy mercy known.

My soul releas'd from mortal clay,
And borne on seraph's wing,
Shall the glad news to Heav'n convey,
And Hallelujah sing.

B. H. B.

To the Memory of Miss M. Bowler of Oxford, who died June 12, 1819, aged Twenty-one.

OFF, when thro' Cherwell's vista-walk I've stray'd,
My eye has been delighted by the smile
Of the soft-blushing violet, whose beauty
Seemed enhanc'd and charm'd so much the more
By contrast with the thistle's gaudy form—
My walk renew'd, the violet was gone;
Some hand had pluck'd it, or the evening breeze
Into the stream had borne the flower; while still
The thistle, with head erect, defied the blast.

Thus, with an anguish'd eye I late have view'd
A parent's hope cut off—an only child—
Whose filial love would bless a mother's heart,
And in a father's soul enkindle joy;
Whose mind, to virtue's chaste and hallow'd
beams,
Was like the lake at midnight to the moon,
When in it all her beauties sweetly shine.
Her Christian love diffusive as the dew,
Or like the crystal-fount, pour'd forth its streams,
Which as they flow'd, became the more refin'd.
One, in whose soul devotion's holy flame
Burn'd with an ardour so divine, so pure,
That all could see her Saviour's image there.

Relentless Death! who by the lovely corpse
Sitt'st like th' insatiate vulture o'er his prey,
Tell—tell us why—thy chilling hand is plac'd
On beauty's cheek; on her possess'd of all
That earth deems lovely, or that heav'n calls good.
"The sov'reign Arbitrer of life and death
Sent the dire summons—the Omnipotent,
Who sways a boundless sceptre—holds the keys
Of hell and of the grave—whose arm directs
Contingencies, and guides with equal care
The flying sparrow, and the rolling world—
He spake, and it was done!" Teach me, my God,
Whate'er thy will performs, to be resign'd.
And ye, bereav'd, support your drooping minds;
There's latent mercy in the darkest cloud.
O could that virgin's happy spirit tell
What glories fill her soul—what songs she sings—
We all should willing die to taste her bliss.

Oxford. Egidius.

Irish Chronicle.

Extract of a Letter from the Rev. J. Wilson.

Bellina, July 15, 1820.

DEAR SIR,

You request a particular account of the present state of the schools, and of my preaching. The former I must defer till my next, as I have not seen many of the schools since my last.

With respect to preaching, I may truly say, that I have been fully employed; for while assisting Mr. West in collecting in Dublin, besides preaching at Swift's-alley, I preached for several of the Independent ministers, with most of whom in town and country I am on terms of cordial and Christian friendship. On leaving Dublin, I returned through the southern part of the kingdom, and preached at Ferbane, Burr, Thurles, Clonmel, Waterford, Youghal, Middleton, Cork, Tralee, and Limerick. In nearly the whole of this tour, the natural scenery was remarkably interesting, luxuriant, and picturesque; and in these respects formed a striking contrast to the scenery in that part of the country in which my lot is cast. So forcibly was I struck with this, that I was almost tempted to envy the situation of my brethren who are labouring in those parts. But a little pious reflection is calculated to suppress such feelings, because it brings Him before our view, who fixes "the bounds of our habitation." Besides which, I did not find that natural scenery, nor the rich products of the earth, effected any change in the human heart, dispersed any of the clouds of superstition and bigotry, or allayed any opposition to the promulgation of divine truth. All these seemed to prevail as much in that beautiful country as in the wilds of Connaught. Even the curiosity which is natural, and which is generally evinced, towards a *stranger*, did not produce larger congregations than are frequently obtained in these parts by those who are *known*. Oh that God would pour enlarged measures of the influences of his spirit on the *whole of Ireland*, send more faithful labourers to her aid, and cause abundant success to attend every effort that is made for her spiritual improve-

ment! Then, *natural beauty*, and *natural deformity*, will both sink into insignificance;—and subjects of the most sublime nature, and of the utmost importance, shall absorb every inferior consideration. Praying that the divine presence may be enjoyed by the committee in all their deliberations, that the divine blessing may accompany all their efforts, and that you, my dear brother, may be long spared as the successful advocate of Ireland, I subscribe myself,

Yours very affectionately,

J. WILSON.

Cork, July 17, 1820.

To the Committee of the Baptist Irish Society.

GENTLEMEN, LAST week I visited your schools in this county, and embrace this opportunity of making you acquainted with their present state. The first school which I inspected is in Newson's Town, about twenty miles from Cork. On my last inspection of this school about six weeks ago, there were seventy-four children in it; but in consequence of the *curses* pronounced upon the parents, it is now reduced to twenty-one. Most of that number belong to parents who know that "the curse causeless shall not come." I have reason to hope that this school will be revived, and that I shall again have the pleasure of seeing the cabin well filled with happy-looking children. But even on the supposition that this shall not be realized, we have the satisfaction of knowing that the society has been instrumental in doing good to those who were once in the school. Fifty-three children have been driven reluctantly from the school; but while *there*, most of them had acquired the ability to read; many of them had treasured up in their memories considerable portions of "the incorruptible seed of the word of God, which liveth and abideth for ever;" and all of them had, to say the least, acquired a knowledge of the elements of reading, so that a foundation is laid for their future pursuits. An appetite is created,

which, we hope, will not be satisfied without suitable food. So that though these children have been taken from the care of the society, we may follow them into future life with feelings which we should not have had respecting them, had they never enjoyed its benefit. If we look at them as members of civil society, now they have open before them that book which will "put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Now they can read the command, "Thou shalt love thy neighbour as thyself." Many of them will be servants, and some perhaps servants of men who now oppress them, and then even they shall reap the benefit of their knowledge of that divine precept, "Servants, be obedient to those that are your masters according to the flesh." Not a few of them may be called to fight the future battles of our country; and who will say that they will be the *less courageous*, for even their *scanty* knowledge of that word which makes the soldier valiant, and teaches him to "sanctify the Lord of hosts himself, and to let him be his fear and dread, who will be for a *sanctuary*? But what is of more importance than all this put together, these children are brought, as *immortal beings*, interested, *deeply interested*, in all the awful solemnities of eternity. The time, we hope, is not far distant in which they shall begin to ask, "Where is God my maker?" "Wherewith shall I come before the Lord, and bow myself before the high God?" "How shall man be just with God?" "What shall I do to be saved?" "Who shall deliver us from the wrath to come?" May we not suppose that some of these important questions shall in a future day be asked by some of these children? Nay, we know that some of them already begin to be concerned about them. So that, however we may lament the breaking up of our schools, we have to rejoice that the children carry along with them answers to those questions, not *ambiguous* and *doubtful*, but *clear* and *satisfactory*, because drawn from the lively oracles of God's word. So that considering *life is short*, and our *means so contracted*, I do not know whether those who are the cause of breaking up our schools now and then, are not helping us to give a wider diffusion to the objects we have in view, by dispersing the children as soon as they have been taught to read the word of life, and begin to acquire a relish for it, and so making room for others. These remarks will apply to your 8,000 children remaining still in the schools of the soci-

ety, and also to the 50,000 in the schools of the "London Hibernian Society," and to the 50,000 in those of the Sunday School Society of Ireland. So that when we contemplate the aggregate of the good that is doing by different societies in putting so many thousands in possession of that which is the power of God to the salvation of every one that believeth, *we will not be discouraged by a little opposition*; we will rather look upon it as a proof that we are not labouring in vain; we will bless God and take courage.

But I intended to inform the Committee, that I went to the priest who injured the schools, in order to ascertain the grounds of his disapprobation. His behaviour was that of a gentleman, and worthy of a better cause than that of preventing poor children from reading the word of God. All he told me, however, was what I was but too well aware of before I saw him, viz. that there is a rule in his church, by which poor children (and adults also) are prohibited from reading the scriptures. In the application of this rule he said he had "*no discretion*." All he had to do was, as soon as he hears that the scriptures are read in any school in his parish, to act as he has done in this case, i. e. to give orders to the priest nearest the school to prevent the children from attending, by pronouncing *awful curses* on the parents that send them. I left this gentleman with feelings of respect towards him for his *candour* and politeness, but with utter detestation of the principles that dictate such a rule, and with gratitude to God that I do not belong to a church that leaves me "*no discretion*," and thereby forces me to violate the command of the Saviour, "*Call no man master upon earth*." I may just add, that the gentleman in question informed me, that in order to remove the difficulty between themselves and "*those who have gone out from them*," he has compiled small books from the scriptures, and other sources, which he thought I might introduce into the societies' schools, at the same time promising to expunge any thing of which I might disapprove, "that would not imply a compromise of principle on his part." I am afraid, however, that this latter part of the promise would lead me into a *dilemma*, which you will easily see. I intend examining the books; and provided there be nothing in them that is contrary to the scriptures, I should like to try the experiment of introducing them into this school, if the Committee should think proper.

But I must proceed to mention the state of the other schools.

The second school is at Inch. The master of this school had not collected the children that day, in consequence of the illness of his own mother, with whom he was obliged to be; so that I could not examine the children. I understood, however, from two or three persons on the spot, who often visit the school, that it is going on well. The clergyman of the parish takes an interest in its prosperity.

The third school is about four miles from the above, in the parish of Mahony. This school was opened on trial at the commencement of May last, instead of one near Clonckilly, which was given up in consequence of the master's dismission. There are 80 children in this school; as it was only on trial, I had not given out the requisite number of books. We are indebted to the Methodists for lending books from their reading room, for the assistance of the children, and also for occasional visits from some of the ministers of that denomination.

The fourth school is at Flaunbrack. There were 69 names on the list, 53 children present.

According to the number on the list there are

33 reading the 2 books of the Societies	} 69
10 ditto the 1 ditto	
26 ditto the Testament	

The fifth school is at Drumgariff, and contains 50 children; a smaller number than generally attends, because of the busy time amongst them now.

The sixth school is in the town of Bandon. The number of children as follows:

1st Class	20
2d ditto	12
3d ditto	28
4th ditto	5

Total. 65

The Committee will see, that there are six schools in the county of Cork, though four only are mentioned in the report. I have pressing applications to establish more schools near Dunmanevay; which I should be happy to comply with if the Committee authorize me.

There is a great desire for hearing the gospel in the towns of Dunmanevay and Clonckilly; on which account, as well as on the account of the schools, I must go there again very soon; and as often as my engagements in Cork, and the means

allowed me by the Committee, will permit.

The Committee will be glad to hear that we baptized one person yesterday, who is to be added to the church in Cork, and who will, I trust, prove a blessing to us. We shall depend on your prayers, that this may be the first fruits of a large harvest.

I remain, Gentlemen, your devoted servant,

C. T. KEEN.

From R. P.

June 20, 1820.

REV. SIR,

I am truly happy to inform you, that the Schools are in a more prosperous state at present than they have been these three months past. I have found from fifty to a hundred in almost every one of the Schools I have inspected, and the children repeated their tasks with the greatest accuracy. Many of them repeated near thirty chapters in the New Testament, though some of them could scarcely speak a word of English when they came to our Schools.

I still continue, through much weakness, to declare the glad tidings of salvation as often as I possibly can. I recently preached in a place called Rathnamaugh, to a small congregation; the day following, in Crossmolina, in a public house; the greater part of the congregation were soldiers, who paid the greatest attention. We received no interruption, except from a few people who were calling for liquor.

The next day I preached in Mulifarry to about forty. I should have had more, but they had only an hour's notice.

In the Glen where I stopped, I have been deprived of the house in which I preached formerly. The gentleman to whom it belonged, seemed to think that enthusiasm, as he was pleased to call it, was spreading too much. But though this seemed to be much against us at first, we find it now to be all for the better, as the Lord has opened an extensive door for his word. I preach six or seven times each week, from house to house. The last time was in a Roman Catholic's house; his whole family are converted from Popery; but he himself continues under the dominion of sin.

I cannot devote much of my time to my own improvement; but it is well to be employed in a good work.

To the Secretary of the Baptist Irish Society.

Limerick, June 21, 1820.

MY DEAR SIR,

I arrived here last night from the County of Clare, where I have been preaching the Gospel, inspecting the Schools, and paying the Masters and Irish Readers their salaries; for the early payment of which, at this distressing season of bank failure, they were very grateful to the Society. I send inclosed their receipts.

I have been to the Schools four times within these three months, as they require constant attention, particularly when under opposition, prejudice, and lying reports. They are attended with no small degree of anxiety, when their welfare, the prosperity of the Society, and the glory of our dear Redeemer, are at heart. Those, to whose care they are committed, require unwearied zeal, wisdom, and prudence, and particularly the prayers of the people of God. The priests have issued the most strict injunctions that the children shall only read the scriptures once a week, and commit *none* to memory. But all this is overcome. The children, such as are able, constantly read the scriptures, and commit them to memory. In the Anghnist School, twenty-one of the children have committed to memory, since the 1st of April, 172 chapters, and the other Schools have done the same in proportion.

I am happy I can say there is a great improvement in every thing. I have been highly pleased this inspection. The Schools are filled with poor children, who would, in all probability, be left to perish in ignorance and in sin, were it not for the Benevolent Society.

According to the Committee's desire, I have been to Lady O'B. I have established one School for her Ladyship, the 1st of this month, at Bodythe, where it

was very much wanted: there were eighty children in it yesterday. The gentlewoman under whose care Lady O'B. wished me to establish it, attends to it every day herself; and so does a Roman Catholic lady, (besides the master,) who does all she can to improve the children, and reads some of the best tracts for them.

The priest spoke against the School, and the lady's conduct, last Sunday, on the altar at mass. The lady got up, and defended the School, and her own conduct, before the congregation! The School is continued, and likely to prosper. It is kept at present in the Roman Catholic Chapel; but Mrs. O'C. (to whom Lady O'B. has given the School,) will, with her friends, build a school-house immediately.

The other two Schools I am to establish for her Ladyship the 1st of July, according to her wish, as she could not till then fix upon the most important places. I intend going to-morrow to have them established by the 1st of July. Her Ladyship procured for me an unexpected congregation, principally Roman Catholics, and was very glad I came. She was wishing, she said, at the time of my arrival, that the Lord would send some person. The people were very attentive. One Roman Catholic said, that "no person should prevent him from hearing the word of God;—for that, though the priests reproved them for this, they did not reprove them when they committed sin." Lady O'B. wishes very much for one, or more, Irish Readers. When I mentioned their usefulness to her, she was much pleased; and I promised her that I would request the Committee to send one into her neighbourhood. I am certain I do not mistake, when I say, there is not one nominal Protestant in the County of Clare, to six hundred, or a thousand Papists. In most of our Schools in that County, there is not a single Protestant child, and they are all in the most deplorable ignorance.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY

OF THE

YORKSHIRE AND LANCASHIRE ASSISTANT SOCIETY.

THE annual services connected with the Yorkshire and Lancashire Assistant Baptist Missionary Society, were held this year at Liverpool; and afforded much gratification to the numerous friends of the Mission, who assembled, from various places, on this interesting occasion. The first sermon was preached at Mr. Lister's chapel in Lime-street, on Tuesday evening, the 11th of July, by the Rev. William Ward of Serampore, from Mark xvi. 16, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* Mr. Ward preached again the next evening, at the Wesleyan Chapel in Brunswick-street, which had been most kindly lent for the purpose, from Psalm lxxiv. 20, *Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.* And on Friday evening, the 14th, a sermon was delivered at Byrom-street Meeting, (Mr. Fisher's,) by the Rev. John Birt of Manchester, from Rom. iii. 1, 2, *What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.*

The public meeting for business was held on Thursday evening, the 13th, at Lime-street Chapel, and was very numerous and respectably attended. William Hope, Esq. the much-respected Treasurer of the Society, was called to the Chair, who briefly explained the object of the

meeting, and called on the Rev. William Hargreaves of Ogden to engage in prayer. A statement of the objects, labours, and success of the Missionaries, was then made, at some length, by Mr. Ward; and various appropriate resolutions were moved and seconded, respectively, by the Rev. Dr. Steadman, and Rev. P. S. Charrier; Rev. Christmas Evans of Anglesea, and Rev. John Dyer, Secretary of the Parent Society; Rev. John Birt, and Captain Pudner; Rev. William Dyer of Bacup, and Rev. Robert Philip; Mr. Samuel Hope, and Mr. William Rushton; and Rev. James Lister, and Rev. Moses Fisher. It was stated that the receipts of the Society for the year had been about £630, (one hundred pounds of which was a liberal donation, presented by several friends of the Independent denomination in Manchester.) Mr. Hope kindly complied with the request of the meeting to retain the office of Treasurer for the year ensuing, and Rev. John Birt of Manchester was elected Secretary, in consequence of the resignation of Rev. William Stephens of Rochdale.

On the following Sabbath, sermons were preached, on behalf of the Mission, at the Scotch Church in Oldham-street, at Rev. R. Philip's, Newington Chapel, and at Rev. Thomas Raffles's, Great George-street, by Mr. Ward; and at Rev. P. S. Charrier's, Bethesda Chapel, and Rev. Dr. Stewart's, Gloucester-street Chapel, by Mr. Dyer. The readiness with which these various places of worship were granted for our accommodation was completely in unison with the spirit of brotherly kindness and Christian friendship, displayed, on this pleasing occasion, by our brethren of other denominations.

Sermons had been preached, on the preceding Lord's-day, in the chapels belonging to our Welsh friends, by Rev. Christmas Evans from Anglesea, and Rev. John Edwards of Ruthin. The various collections amounted to about £240; and it is earnestly hoped, that

the lively interest excited by this meeting, will lead to renewed and zealous efforts in behalf of the Missionary cause, throughout that extensive district comprehended in the sphere of this Society.

SERAMPORE COLLEGE.

*First Examination of the Students.**

On the 2d of August, the Students, to the number of seventeen, who have commenced the study of Sungskrita in the College established last year at Serampore, were examined respecting the progress they had made in the grammar, by Dr. Carey, the President, in presence of a number of Pundits resident at Serampore. They were divided into three classes: those who are in the verbs; those in the nouns, adjectives, and pronouns, (in the Sungskrita grammar classed together, as following precisely the same regimen;) and those who are committing to memory the Sundhet, the rules for the junction of the various letters.

The first class included four; three Christian youths, and a young Brahmun. The first of these was the native Christian, *Komula*, about eighteen. On examination it appeared, that in the last six months this young man had committed to memory a hundred and twelve pages of the *Moogduboodra*: and that, in this whole period, he had not omitted a single lecture. The second in the class was *Tarachundra*, another Christian youth, about sixteen years of age. He had committed to memory nearly ninety pages of the Sungskrita grammar in the last six months; and had been absent from ten lectures. The third was the Brahmun, *Eeshwar*, about nineteen, who having been admitted into the Native School at Serampore about three years before, in a few months made such proficiency in the newly adopted plan, as, in the management of the School, to surpass the old Teacher, and to be within a year entrusted with the sole care of it, as mentioned in the First Report for Native Schools.

* At this examination, thirty learned Hindoos, mostly Brahmins, from all parts of India, speaking different languages, stood round Dr. Carey, as spectators. What an interesting spectacle at the very first examination of an Institution so fitted for diffusing light and happiness throughout the Continent of India!

Soon after the institution of the College, he entreated permission to attend it, for the sake of farther improvement, while he still discharged his duties in the School. This request being granted, he immediately commenced the study of Sungskrita. It appeared on examination, that he had committed to memory thirty-three pages, which he repeated with the utmost readiness. The fourth in this class was *Jeevuna*, about twelve years of age, the son of *Rammohuna*, who for fifteen years has uninterruptedly supported the character of an upright and sincere Christian. This youth, although much interrupted by sickness, had made a sufficient progress to evince his ability to learn: as he had commenced the study of Sungskrita more than a year previously to the institution of the College, he has committed to memory the greatest part of the Sungskrita grammar, notwithstanding his tender age. To particularize farther is unnecessary. Suffice it to say, that several of the Christian youths have committed to memory above three-fourths of the Sungskrita grammar in the space of one year; and that the progress of the greater part of the rest affords almost equal hope. The method adopted in examining them was such as to preclude the concealment of non-proficiency: the Examiner, having ascertained how far they had advanced, opened the book casually, and pronouncing the first two or three words, the Student immediately went on, repeating page after page, till the President told him to cease; the Examiner then turning to another part, began in the same manner; to which the student responded as before, going forward till told to stop. This was repeated till the President had fully satisfied himself respecting their proficiency. In this mode of trial only one failed in repeating his exercises readily from memory, and he had been previously absent above six weeks, chiefly on account of sickness. Of those thus examined in Sungskrita, two were Brahmun youths, two of the Writer cast, one a Sikh, two Khasee youths; and two of Burman extraction, one of them a Christian. The rest were Christian youths. The view of these young men from various parts, thus laying a solid foundation for that expansion of mind, which may enable them hereafter to become the means of diffusing light within their respective circles, with that of nine Christian youths, making so happy a beginning, the very first year of the College, in a language which forms the key to all the science and literature of India, filled the minds of the Committee with sensations of pleasure and hope which they cannot easily describe.

Extract from the First Report,

JUST ARRIVED.

"THE Committee are fully convinced of the importance of supporting *native youths who are not Christians*, while they prosecute their studies, as well as those who are. This will be attended with little disadvantage. As a brahmun cannot, without losing cast, eat with a soodra, nor even under the same roof with a brahmun of another province, all youths who are not Christians must live separately, and of course without the walls of the College, in order to preserve inviolable their own ideas of cast, which it is not the design of this Institution to constrain them to violate in any degree. An Institution which ought to combine within itself every advantage for instruction, ought to be as free as the air; and no native youth ought to be deprived of its benefits, for having the misfortune to be born and brought up within any particular circle; no barrier to admission ought to exist, except the inability of its funds to support and instruct more.

"They are equally convinced, that no native youth should be *constrained to do a single act as the condition of his enjoying the benefits of this Institution, to the doing of which he attaches any idea of moral evil*. As it can be no crime in any youth that he did not regulate the circumstances of his birth, and of his first reception of ideas, to make it the condition of his receiving certain important literary advantages, that he shall be constrained to do what he himself deems wrong, or to hear books read which he deems it wrong to hear, is the ready way to corrupt the moral principle implanted in his mind by nature. While, therefore, the Committee are aware of the necessity of guarding against the omission of College duties from mere idleness, under the pretence of conscience, they are firmly convinced, that to compel any native youth to violate *his sense of right and wrong*, would be to teach him to act against his conscience for the sake of advantage; and that to deprive him in the least degree of the benefits of the Institution for refusing it, would be to turn a desire to act rightly into a crime, and to be guilty of the most flagrant injustice. In their view, nothing but incorrigible negligence, or immoral conduct, can form a just reason for depriving any youth, whatever be his religious prejudices, of the advantages of this Institution.

"They also feel the propriety of introducing into this College, *all the science now possessed by the natives themselves*.

To an Institution intended to convey superior information to native youth of the highest casts, it is desirable that there be that respectability attached in the eyes of the most learned among the natives, which shall prevent their undervaluing the instruction conveyed, because it is not *what they have*. All the science they really have, ought to be preserved, and not a particle of it lost. If they have carried the study of any branch of knowledge beyond us, this circumstance ought to be acknowledged and improved; if they have merely trodden in the same path, a knowledge of the science they really have, will enable us to take it up where they fail, and carry it to its proper extent: while the ideas they now possess, and the terms in which they express them, will facilitate the communication of superior ideas. This particularly applies to Grammar and to Astronomy, which latter science, from its connexion with their religious festivals, is cultivated by them with peculiar eagerness."

The following are the concluding remarks of the Committee:

"The plan of the Institution, thus fully developed, they respectfully leave before the public. If India needs enlightening beyond almost any other blessing, as is universally acknowledged, this, if it be ever effected, must be attempted by suitable means; and to be done efficiently, it should be attempted through the *natives themselves*, as Europeans are too far removed from them, and too little adapted to the climate, to become the immediate agents to any extent in this important work; but if it must be done by native agents, what method more likely to effect it, than that of collecting youths from every tribe and every part of India, and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and investigation, lay open to them, by means of an ample library and able teachers, the various stores of learning and science furnished by the western as well as the eastern world, and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, not corrupted by unreasonable expectations, but fraught with knowledge, to become a blessing, in their own sphere, to the end of life? To accomplish this, however, some spot is necessary, secluded from those allurements to vice which abound in eastern capitals, together with a library and apparatus, the collection of which, with suitable buildings, and the support of able professors, involves too great an expense to be provided in many

different places at the same time. Of the suitableness of Serampore for this purpose, sufficiently near the capital of India, and yet perfectly retired—and the fitness to accomplish this object, of the plan now so fully explained, the Committee leave the public to judge. They merely add, that these ideas are the result of many years devoted to the consideration of the state of India, and the most effectual means of promoting its best interests. To this complete disclosure of them they have nothing to add, but that every benefaction to the Institution, whether intended as a donation for the general purposes of the Institution, or for the support of particular native students,—or whether it be in the form of annual contributions for a few years, will be received with the warmest gratitude, and applied with the utmost consideration and faithfulness."

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey, dated Serampore, January 20, 1820.

WE have an inquirer in Calcutta of a singular character. He had resided at Kalee Ghaut for four years, having engaged in a vow of perpetual silence, which he had kept all that time. After that, a tract, I believe from Mr. Townley, found its way to him, which opened his mouth. When I first saw him, he had as many superstitious ideas as ever I knew a man have; but now he appears to trust wholly on Christ, and has nearly parted with all his nostrums. When he first walked up Calcutta with John Peter, several of the principal persons came down from their houses, and prostrated themselves at his feet; but they soon discovered their mistake. He wore a number of Malas (necklaces) made of snake's bones; all of which, with every other external appearance of superstition, he has cast off, and I think is truly a partaker of the grace of God. Chittagong is still without a pastor. At the stations things go on well. William has baptized several, brother Smith several, brother Fernandez several, and a whole village in Jessore are desirous of being called Christians. Krishna went there, a little time ago, and baptized one man, and brother Thomas is now, I suppose, with them, and will probably baptize more. Thus you see that we have some things at which to rejoice. I trust the Lord is on his way.

CEYLON.

Extracts of a Letter from Mr. Chater to Mr. Ivimey, dated

Colombo, November 12, 1819.

THE translation of the sacred scriptures into Singhalese is still advancing; when the Book of Genesis was completed, the Colombo Auxiliary Bible Society put into our hands the Book of Psalms, the translation of which, and the Proverbs, is completed. We are now going on with the Exodus; of which about one-half is translated. The printing has been at a stand for some months for want of paper; in consequence of this, the whole of the Book of Psalms is not yet printed. I still continue to labour considerably in the work of preaching, but I fear with very little success: and especially in the languages of this country. I preach three times on Sabbath-days. In the Fort, at nine A. M. in Portuguese; and at a quarter past six P. M. in English. In the Pettah, at half-past seven P. M. in Portuguese. On Monday evening we have a prayer-meeting in the Fort; at which I endeavour to be present, and deliver an exhortation. Wednesday evening, I preach in Portuguese in the Pettah; Thursday afternoon in the hospital in the Fort; and at half-past six in the Fort meeting-house, both in English. Friday evenings I preach at the Grand Pass, in Portuguese and Singhalese alternately; and on Saturday evenings we have a prayer-meeting in the Fort; on which occasions I generally deliver an exhortation. These labours, together with my share in the translating, visiting the Schools, and family cares, as you may suppose, keep me far enough, through the whole week, from any thing like leisure.

My labours are at present considerably impeded by a heavy affliction with which this country is visited. The disease is the small-pox. Five thousand, it is said, have been carried off by it in Colombo; and it still rages. Many who have been vaccinated, have taken it, and died. Our little congregation at the Grand Pass is, for the present, quite broken up; in consequence of it; and so is one of our Schools. All of them feel the effects of it. I have not heard of any Europeans being affected with it, which perhaps is owing to their having been properly effected with vaccine inoculation. It is termed in Singhalese, *maha leda*, (the great sickness;) and nothing is so much dreaded by the inhabitants of Ceylon as this disease. Among them, especially in villages, if a person appears to be affected with it, every one,

even his nearest relations, abandon him, and the house where he is, and leave him to his fate. One reason assigned for this is, that the smell of this disease is peculiarly attracting to the tigers; and that the persons affected with it are almost sure to be carried off by them. Brother Siers told me, that a poor woman who died with it at Hangwell, was dragged by the legs, by one or two persons who had previously been affected with, and recovered from the small-pox, and so thrown into her grave, and the house she died in, as I saw myself, was burned down. There were several of my Singhalese acquaintance desirous of joining our church before the small-pox broke out; and concerning two of them, I thought there was much reason to hope the best; but, at present, among the natives, every thing of this kind is at a perfect stand, and several plans I had begun to form relative to the Schools, &c. have been completely discontinued. The buildings at Hangwell have been so much hindered, that though they might otherwise have been finished months ago, they are not completed yet. I have now bound the person down who superintends them, to have the place of worship ready for tiling by the 8th of next month, and I hope he will accomplish it. But brother Siers has been able to do but very little yet towards instructing the natives. He informs me, however, that he has lately commenced an experience-meeting, made up of himself, Mrs. Siers, and two Singhalese young men; one of them the Hangwell school-master. The other is a young man, who, as brother Siers thinks, might be employed, to good purpose as a reader, in the villages. He thinks the Lord has made his preaching a blessing to his soul. But though things at present are much at a stand among the natives, I hope a little good is apparent among our own countrymen here. Those of the 73d Regiment, who remain in this island, wear well. Two of them, Serjeant G. and Corporal G. write me letters from time to time, that afford me much solid satisfaction. During the stay of the 59th here, we had a good little society. Those who took their turns in leading the worship at prayer-meetings, were, at one time, no less than twenty-one in number. The society in the 59th were made the means of bringing forward a small number from the 83d. And from three or four that they left in communion with us, I hope the number from that regiment will soon be increased to ten or twelve. The 45th Regiment is newly arrived here; we have a few hearers, and one member from that also.

Had I time I would inform you all I know relative to other Missions in this

island. Our Wesleyan friends and I hold our monthly meetings, as formerly, alternately in each other's places; and live in all respects like servants of the same Master. They print any thing I have to print on the most moderate terms. The little book and tract, of which I send you copies, as you will see, have been printed at their press. The Catechism, Mr. Clough, without my making the proposal, kindly offered to print, on condition of my merely allowing them to print some for the use of their own schools.

With the American, and with the Church Missionaries, you know I have ever been on the best terms. I am sorry to inform you, that Mr. Poor does not enjoy good health; but Mr. Richards, to our no small astonishment, is still in the land of the living; and so far recovered, as to be of some use to the Mission. Mr. Lambrick continues at Kandy; Mr. Mayor is forming a station at a village not far from Galle. Mr. Ward has left Calpentyn, in consequence of ill health, and is gone to join Mr. Knight in Jaffna.

N.B. Intelligence has since been received of the death of Mrs. Chater at St. Helena, on her way to this country. Farther particulars will appear in our next Number.

SUMATRA.

Extracts of a Letter from Mr. Burton to Mr. Dyer, dated

St. Helena, March 24, 1820.

MY VERY DEAR SIR,

ON our arrival at this place I embrace the first opportunity of forwarding you a few lines, to inform you of our present state, and give you a few particulars relative to our voyage thus far. As we came to an anchor here on the 7th inst. I hoped to have been able to do this at an earlier period, but no China ships, returning to England, having put in till yesterday, it was impossible. The Waterloo, by which I hope to dispatch this, and as many more as time will permit me to get ready, is expected to leave here to-morrow or next day.

With all our movements after we parted from you in London till our sailing from Gravesend, you have, no doubt, been made familiar by Mr. H. whose kind, and more than brotherly attention, if possible, to us on our departure, have left a very deep impression on all our minds. I trust his fervent supplications offered in our little cabin just before he left us, were heard and answered by our heavenly Father. The day after we went on board, I left the vessel to get some things from the inn at Gravesend; the

morning being very frosty I took a bad cold, and got my face inflamed, which confined me to my bed for four days in much pain, during which time we went down the Channel in a gale of wind. I just recovered in time to go on deck as we passed Land's-end, and to take a long farewell of old England. I must not omit mentioning, that my confinement to bed at the commencement of the voyage, quite preserved me from every thing like sea-sickness. I am happy to add, that none of us suffered so much from this as we expected.

The captain has more than equalled our expectations. We are at his table, and his conduct towards us has been marked by all the respect, kindness, and attention, we could possibly wish: he would never leave a want unsupplied if he knew it, and the ship could afford to do it. There are thirteen officers on board, besides the surgeon, surgeon's mate, purser, and captain's clerk, viz. six mates and seven midshipmen. They all seem respectable young men, and are ever willing to show us every attention in their power.

The two first Sabbaths that we were on board, the weather was so unsettled that we had no service on deck; but we met in brother Evans's cabin, read a hymn, prayed, and read one of Dr. Owen's sermons. I need not add, that we felt more than ever the worth of those privileges we had relinquished; though we trust that He, whose presence forms the glory, and gives all the utility and happiness to your larger assemblies, was with us of a truth, and that to bless us. After this the captain asked us to read prayers on deck, and we readily complied, hoping that it might be an introduction to something more: this we continued for three Sabbaths, without saying any thing about preaching. But finding the attendance on worship almost universal, and particularly orderly, and seeing that the captain countenanced us all in his power, we now ventured to ask his permission to read in future a short sermon, which he granted with much apparent pleasure. For this purpose we selected from Mr. Jay's short discourses, those we considered the most pointed and appropriate; they were listened to by all with very great attention, and I hope not without advantage. I know few sights more interesting than a fine ship's company, all clean and neat, and the officers in uniform, listening with attention to the words of eternal life. After we leave St. Helena we hope to come more immediately in contact with the sailors between decks, than we have yet through various circumstances been able

to do. Our attention has hitherto been almost exclusively confined to the sick. We have distributed a few of our Bibles and tracts, but much in this way is not wanted, as each mess, consisting of seven or eight men, is supplied with one of the former, and many of the latter by the various societies. One Sabbath evening, when visiting a sick man, we heard (with how much pleasure you may suppose) the chief of one of the messes reading the third of John to his associates. Since we sailed we have lost one man by death. During his illness one or other of us saw him every day; he seemed to know something of the gospel from having attended Mr. Stollery's ministry in London during his youth; but of late years he confessed that he had lived a very profligate life. We have reason to believe that our visits were attended with some good; we found him, on our first visit, in almost a despairing state; he appeared to have a deep conviction of sin, and brokenness of heart on account of it; and when we directed him to Him who is "able to save to the uttermost," he implored with much seeming humility and sorrow an interest in the Redeemer's merits. His prayer, though presented at the eleventh hour, I believe was heard, and I hope he is now in glory. It is true we can never speak very confidently respecting a death-bed repentance; but He, who had compassion upon the poor thief whilst suspended upon the cross, is still full of grace and mercy.

On the morning of the 8th inst. brother Evans and self came on shore here with your letter to Mr. Vernon, intending, if possible, to procure lodgings in the country, where we hoped to live at less expense, and in more comfort than at St. James's Town. Mr. and Mrs. V. received us in a most affectionate manner, but told us it was quite impossible to procure lodgings any where but in the town, and, if in a regular way, at a less rate than thirty shillings each per day. We then made up our minds to live as we could on board. Mr. V. however, would not hear of this; he therefore contrived to get for us two empty rooms to sleep in, which we furnished from the ship, and kindly invited us to live by day at his house; this truly friendly offer we of course thankfully accepted.

Both Mr. and Mrs. V. seem excellent, pious humble Christians; they show us all the kindness and attention of old friends. Here the distinction of Baptist, Independent, Churchman, &c. are all lost in that of Christian, amongst those who have felt the power of divine grace. When a vessel comes to an anchor in this har-

hour, the first inquiry amongst them is, whether or not there are any of the *denomination of Christians* on board; if so, every other distinction is lost, (yea, not even asked or spoken of,) and he is received as a brother in Christ. This you will say is a truly delightful feature in the place; and you will believe me when I say, that nothing appears to us so weak and pitiable in our native country, at this distance, as the strife and contention among different denominations of professing Christians—this must be a work of the devil.

You are aware that there is a man here, named Nichol, belonging to the 66th regiment, who was ordained pastor over the church in that regiment by the brethren at Serampore. Since we have been here brother Evans and self have generally officiated for him, and Mr. Vernon obtained leave from the Governor for us to preach in his room on Sabbath afternoons, when there is no service in the church: this we did for the first time last Sabbath, and the attendance was as good as we could expect. On the other three week evenings, there are meetings held in Mr. Vernon's (*i. e.* church) vestry, where he generally expounds a few verses. We have likewise spoken a few

times there. The number of persons who assemble in the church vestry, is usually between thirty and forty. Upon the vestry table is placed a missionary box, to receive donations for the London Missionary Society. During the last sixteen months, there had been deposited in it, by the soldiers and slaves who attend, upwards of forty-eight pounds! Yesterday week they formed themselves into an Auxiliary Society in aid of that Mission, or any other that might require their assistance more. On this occasion they requested that one of us would give them a short address, which, of course, was most readily complied with. After the address, each person was asked how much he could afford to give. The lowest sum received was sixpence per week. I think there was but one subscription under one shilling. When all the names were down, they reckoned up how much the next year's subscription would be, at the rate they had begun at, and found the sum to be ninety-five pounds! To have seen the company, (all, or with very few exceptions, slaves, or soldiers with no commission,) you could not have supposed them all worth five pounds. We were, of course, most pleased with their zeal and liberality.

Account of Contributions received by the Treasurer of the Baptist Missionary Society, from May 1, to August 1, 1820, not including Individual Subscriptions, nor those Sums received in the Mission Week, and previously acknowledged in the Herald for July.

FOR THE MISSION.

	L.	s.	d.
Walworth, Congregation at Lock's Fields, by the Rev. George Clayton	30	0	0
Alie-street, by the Rev. W. Shenstone, Female Society	£11	15	6
Sunday School, (two Donations)	1	15	0
Bow, Female Society, by the Rev. Dr. Newman	28	9	0
Goswell-street Auxiliary Society, by Mr. Bolton	18	0	0
Eagle-street, Juvenile Society, by Mr. Napier	40	0	0
Goodman's Fields Auxiliary Society, by Mr. Morris	35	0	0
Lion-street, Walworth, Female Society, by the Rev. John Chin	56	0	0
Maze Pond, Auxiliary Society, by Mr. William Beddome	42	0	0
Collected by Mr. Raymond, amongst his Shop-mates and Friends	9	0	0
Donations, by Mrs. Elvey	10	10	0
Newcastle, Auxiliary Society, by Mr. J. L. Angus	76	18	0
Saffron Walden, Collection, by the Rev. J. Wilkison	34	10	3
Ipswich, Auxiliary Society, by Mr. Wm. Pollard	27	7	8
Friends	8	19	9
Warwick, Independent Church at, by the Rev.	5	0	0
Fakenham, Norfolk, Auxiliary Society, by Mr. Fyson	8	1	6
Wales, South-west Baptist Association, by the Rev. John Reynolds	88	4	7
Norwich, Friends, by the Rev. Joseph Kinghorn	21	10	0
Plymouth and Plymouth Dock, Collections and Subscriptions, by			
W. Prance, Esq.	123	7	1
South-East District, by the Rev. Joseph Harris	20	9	3
Bridgewater, Prayer-meeting and Donations, by the Rev. Mr. Viney	3	2	10
Taunton, Ditto and Ditto, by the Rev. R. Horsey	3	14	8
Chard, Collection and Donations	7	8	6

	L.	s.	d.
Nottingham, Collection and Subscriptions	69	8	4
Loughborough, Ditto, by the Rev. George Capes	25	9	0
Sheepshead, Ditto, by Ditto	2	9	0
Leighton Buzzard, Baptist Association for Bedfordshire, by Mr. Saunders, Treasurer	21	14	8
Children of the Baptist Free-school, Fetter-lane, by Mr. Kendrick	6	11	6
Lynn, Norfolk, Baptist Church	1	10	0
Watford, Auxiliary Society, by J. J. Smith, Esq.	6	8	0
Eythorne, Kent, by the Rev. John Giles	5	15	6
Langham, Annual Subscriptions, &c.	6	18	0
Ladies' Association	14	14	8
Northampton, Collection, by the Rev. Thos. Blundell ...	41	0	0
Donation, by Ditto	5	0	0
Joseph Hall, Esq. (Donation)	10	0	0
Annual Collections, addition to the, by W. Burls, Esq.	5	5	0
Loughton, Essex, Auxiliary Society, by the Rev. Mr. Brawn	7	7	6
Barton-on-Trent, Penny Society	3	0	0
Part of a Collection from a Half-yearly Meeting of the Baptist and Independent Ministers in the Isle of Ely, and its Vicinity	5	0	0
Ilford, Missionary Association, One Quarter, to August 1, by the Rev. Mr. Smith	5	17	2
Bucks Baptist Association, by the Rev. P. Tyler, Haddenham	54	3	6
Bristol Auxiliary Society, on Account	196	10	0
Bluntisham and Erith, Friends at, by Mr. Leigh	7	5	0
Kettering, Friends at, by the Rev. Solomon Young	10	11	0
Lincoln, Collection and Subscriptions, by the Rev. D. Davies	19	0	0
Bessell's Green, Legacy of Miss Sarah Fletcher	5	0	0
Friends, by Mr. J. B. Shenstone	1	0	0
St. Helena, Missionary Box, by Lieut. and Adjutant Armstrong	1	12	0
Penzance, Auxiliary Society, by Mr. J. Spasshatt, Junior	23	15	9
Rawdon, Subscriptions, by the Rev. J. Mann	8	16	0
York and Lancashire Auxiliary Society, by Wm. Hope, Esq.	619	9	6
Collingham, Collection, &c. by the Rev. W. Nicholls	25	0	0
Shrewsbury, by the Rev. John Palmer	10	14	0
Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer	11	0	0
Lutterworth, Independent Church, by the Rev. Mr. Hartley	5	0	0
Scotland, sundry Donations and Subscriptions, by the Rev. C. Anderson	240	10	0
Devon and Somerset, collected on a Journey, by the Rev. J. Saffery ...	134	12	2
William Alers Hankey, Esq. Fenchurch-street, Life Subscription	10	10	0
William Dixon, Esq. Blackheath, Donation	10	0	0
Mr. Riches, Ditto	5	0	0
Mrs. Anne Mann, a Legacy, by the Rev. Dr. Rippon	5	0	0

FOR THE TRANSLATIONS.

Scotland, Donations and Subscriptions, by the Rev. C. Anderson	128	5	0
Paisley, Female Bible Society, by Mr. Wm. Ferguson	25	0	0
Ditto, Auxiliary Bible Society, by Mr. Peter Ewing	15	0	0
Ireland, collected on a Journey by the Rev. J. Mann	97	8	0
Burslem, Juvenile Baptist Missionary Society, by Mr. W. S. Kennedy	21	0	0

FOR THE SCHOOLS.

Scotland, Donations and Subscriptions, by the Rev. C. Anderson	13	19	0
*Lyme, Half-Year's Subscription for a Female Hindoo School, on the British and Foreign System, conducted by Mrs. Rowe, at Digah	7	10	0
A Friend	2	10	0
Mr. Gorst	2	0	0
Bristol Auxiliary Society, on Account	15	0	0

* This sum will be printed with the preceding, in the Report of the Society.

TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Byers, of Bath, for 19 Vols. of the Evangelical Magazine in Numbers.